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JANUARY, 1945

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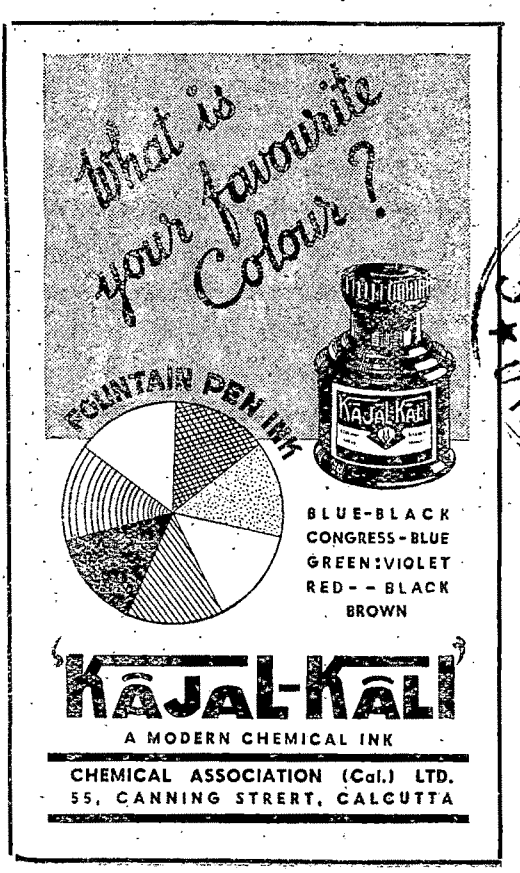

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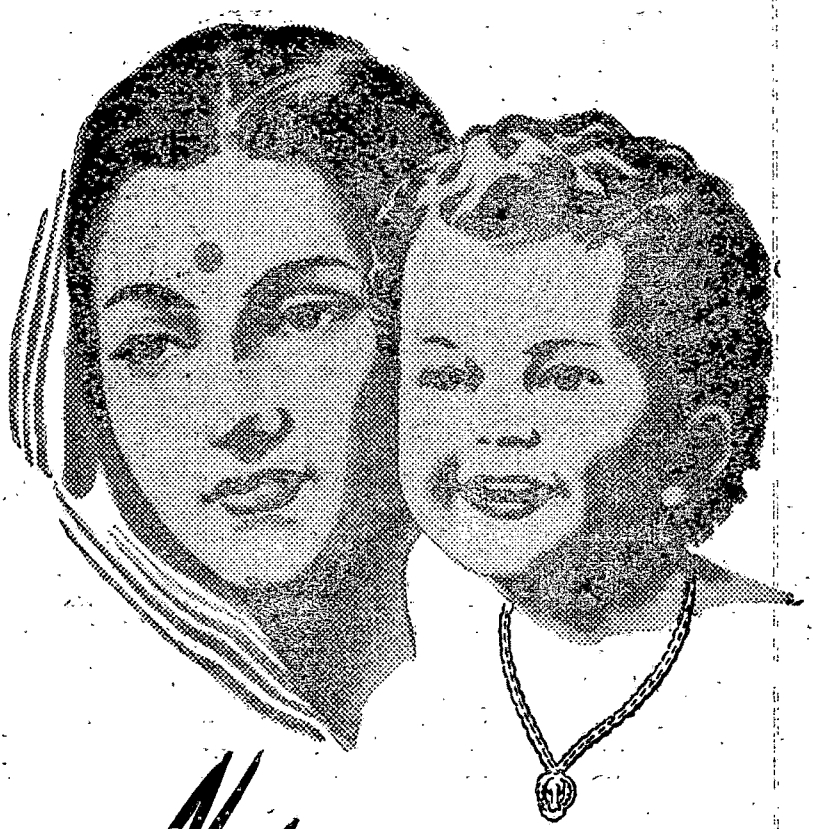

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PRACTICAL WAYS TO POST-WAR RECONSTRUCTION

E. A. GUTKIND, DR. ING., LONDON

It is not inappropriate to offer a few suggestions for physical reconstruction after the war already now when various governments are investigating the major issues of these problems. The suggestions put forward in the following pages have grown out of an experience gained during many years and in different countries. They are devoted to the spirit of futurity which will create out of the ideal and material wealth of India an environment for her peoples that will enable them to give to a world community of nations gifts of a peculiarly Indian character. To achieve this end, this unity all the world over, to make it a reality, to hasten its advent, that is the deeper meaning of the gigantic struggle in which the world has been caught. But no country can hope to enter this peaceful competition if its own house has not been rebuilt and its structure has not been adapted to the vast changes, the first phase of which we are witnessing to-day. It is a revolution of environment that is going on in the physical sphere. What every country prepares now and the method it uses must decide its future for many years to come.

India is an overwhelmingly agricultural country—for the time being; but she will not remain so. She will undergo the same transformation as other agricultural countries have done before her. It seems to be an iron law of evolution that the structure of every country which is engaged predominantly in agricultural pursuits changes over to a gradually increasing industrialisation. This process is usually called the Industrial Revolution. The Industrial Revolutions of the past in the sphere of Western Civilisation have been accompanied by terrible sufferings to millions of people and have produced those joyless towns which cannot be considered as living places worthy of human beings. They have also created an antagonism between town and country resulting in a cutting loose of the country people from material and spiritual progress and in the overvaluation of purely technical achievements and superficial amenities. These catastrophic results can be avoided if India makes the right use of all those possibilities which produce a definite advance and eliminate everything that is conditioned by compromise and a harking back to the out-of-date methods which other countries have experienced during their Industrial Revolutions; but my Indian friends should not underrate this danger. The

structure of India, as expressed by the percentage of her agricultural population, is not too different from the economic and social structure of other parts of the world when these had to pass through their transformation into industrialised countries. Is it really unavoidable to repeat the same mistakes ? The answer is an emphatic "No". This "No" is based on facts. One of these facts is the rapidly approaching end of *laissez-faire* methods and their replacement by the systematic procedure of a long term policy of planning. Another fact is the scientific spirit which makes us look at practically every problem in a way that is totally different from the attitude of one hundred and fifty years ago. Still another fact is electricity which is a prime factor of decentralisation replacing the concentrating power of steam; and last but not least there is the growing belief that economic principles must be subordinated to social ends. These facts are only a few out of the vast amount of creative possibilities which are waiting to be transformed into practical reality. But they are of a momentous efficiency if all of them—and not only one or two—are used to their full capacity in a systematic way.

A systematic procedure means planning on a large scale. Planning is an anticipating, co-ordinating and selecting process. It aims at creating an environment where all men can live their lives fully and freely and where the four functions of housing, working, recreating and distributing are soundly balanced. Up to the present day the function of working was dominant and personal life was more or less a mere appendix to it. We have a duty towards ourselves and society as a whole to redress this balance and to make our personal lives the centre around which our functional lives rotate. These are the main principles which should form the framework within which planning proceeds. The following suggestions should not be taken as hard and fast rules or as condescending advice tendered to people who cannot or are not willing to shape their own future through their own mental and physical efforts. But my Indian friends will not suspect me of such intentions; they may be interested to know the prevailing tendencies which the vanguard of town planners and architects regards as the best means to achieve concrete results in the sphere of physical planning.

Three stages of physical reconstruction can be distinguished. First, there is the survey. It is an important and preliminary stage but it is by no means the most essential one and not too much time should be given to it. It should be conducted with definite ends in view and restricted exclusively to the assembly of those facts which have a bearing on future development and to those potentialities, which are still latent to-day but which may be destined to play a decisive part in the future. The second stage consists in the working out of plans on a national, regional and local scale for short term and long term periods. The third stage is taken up with the execution of the plans previously laid down and with their continuous readaptation to changing conditions, for planning is a continuous process and does not allow for rigidity but demands elasticity.

The main task of planning is the redistribution of population and industry. Substantial numbers of the population will have to be drained away from overcrowded urban and rural districts and to be resettled in areas where their living space is larger and offers more opportunities. This will lead to a loosening up of the evacuation areas on the one hand and to a diversified intensification of the socio-economic structure of the reception areas on the other hand. It is an internal and external decentralisation which can be carried through with the help of electricity. It will remove, if carried out with foresight and imagination, the town *versus* country complex. It will lead to an integration of both within homogeneously developed regions where each community has to fulfil distinct functions and where the countrymen are not excluded from the progress of life. We should give up the attitude of thinking in isolated units if we replan a country. We should look at it in its entirety. Boundaries should not exist, therefore, except for purely administrative expediency. It is obvious that national and regional planning are more than the mere adding

together of a number of local plans. They are the framework without which no local planning should be attempted and within which the redistribution of the living and working spaces must take place if this great task is to be successful. However, this redistribution must be carried through very carefully because it should result in a sound diversity of the social and economic structure of each community affected hereby. In order to avoid the avoidable insecurity which may be produced by economic crises, only a fraction of the inhabitants of every community should be dependent on one industry only; that is to say, industries should be grouped together in such a way that they can provide work all the year round and are expandable, at least to a certain degree, in case one or more should fall out in consequence of economic fluctuations. However, in an expanding economy this is not bound to happen if no special conditions turn up. Another method to guard against this danger is the combination of agricultural and industrial work as part-time occupation. This will be especially important in India, since her present structure seems to put this possibility far above all others. It is a productive contribution towards the development of a social and economic balance within a community and has been tried out with success in other countries. It has been advocated by many of the most creative thinkers, such as Prince Kropotkin, as also by men like Henry Ford—to name two extremes—and it would appear that advanced planners consider this method one of the foremost means in bringing about a more diversified occupation.

The introduction of industries to the countryside and the possibility of providing part-time work in agriculture and industry is a problem the importance of which can hardly be overrated. A few and very condensed quotations selected at random will show that it is discussed in many countries. For Russia, Prince Kropotkin: "Have the factory and the workshop at the gates of your fields and gardens and work in them. . . .The scattering of industries over the country is surely the next step to be made, as soon as a reorganisation of our present conditions is possible." And N. Mikhaylov in Soviet Geography: The U.S.S.R. is striving to abolish the contrast between the town and the village, but this does not mean that the towns of the U.S.S.R. will be abolished . . . .the village is aspiring towards the level of advanced urban culture." In an interview Mr. Ford says: "Science will some day solve the surplus problems of farm and factory. As we industrialise agriculture, we can also ruralise industry, for there is no end to the processes of scientific refinement." F. D. Roosevelt has said: "Experiments have already been made in some states looking to a closer relationship between industry and agriculture. These take two forms—first what may be called the bringing of rural life to industry; second, the bringing of industry to agriculture by the establishment of small industrial plants in areas which are now wholly given over to farming." R. Mukerjee in his "Rural Economy of India" says: "A constructive policy of regional planning with its business and industrial zones and belts of farms and playgrounds which constitutes the only solution of the problem of food supply along with that of urban congestion. . . .Nor should our factories and industrial establishments be segregated in a few huge cities. They should meet the surplus labour of the overcrowded plains half-way in towns and small cities." S. Kawada says for Japan in his Agricultural Problems and their Solution in Japan: "The small industries which once existed in the country should be revived. The work of the rural district will be a mixture of agriculture and industry and the wealth of the rural people will be greatly increased. . . .The extension of large scale industry into the country will prove beneficial both to agriculture and to industry; and at the same time will decrease the difference between cities and the country with regard to matters of productive economy as well as the difference of opportunity." The International Congress of Modern Architecture states: "It is not the town which should be ruralised by decreasing its level of civilisation—it is the country that should be urbanised, civilised, mechanised, safeguarding at the same time all that is precious in its old culture."

What can be done immediately to lay the first foundations of a post-war reconstruction as has been outlined very roughly above? I suggest three

schemes all of which can be prepared now during the war. Nothing is more inspiring and convincing than facts. They are the best propaganda, a thousandfold more efficient than the best intentions if they remain on paper or are promulgated by mere talking. These three schemes cover the whole sphere of planning, *i.e.*, local, regional and state-planning. They are: the design of two or three Model Towns from the general layout down to the last detail of the individual houses, conceived in a spirit of an advanced outspokenness and free from any kind of offending traditionalism and the still more offending 'synthesis' of bad European examples and Indian revivalism. The second scheme should consist in the replanning of a region; and the third one is a plan covering the whole area of a state. All of them together form a unity and can be made interdependent. Such a procedure would offer grand opportunities in many respects and would be the first step towards an enrichment of Indian life in an unsurpassable way. Moreover, it is a kind of mobilisation for peace, inasmuch as it creates opportunities of work for a great many people in a productive manner. This procedure can also be the starting point for the education of those Indians, who will take an active part in this peaceful revolution of environment. In connection with these schemes an All-India School of Planning should be set up as the spiritual centre of one of the Model Towns. This will be a necessity of first priority, since without the right people no tangible results can be expected. On the contrary, there is the great danger that old forces will gain the upper hand and spoil a progressive and determined effort towards new goals and new ways of life.

BURMA 150 YEARS AGO

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Towards the middle of the Eighteenth Century a new ruling dynasty was established in Burma by A-laung-pa-ya (1752-1760), who unified the entire country under his banner and carried his depredations into Manipur in the west and Siam in the south-east. Under him Burma became strong, self-confident, ambitious. The policy of aggression initiated by him was loyally followed by his successors. His son, Bo-daw-pa-ya (1782-1819), conquered Arakan in 1784, and towards the close of his reign the Burmese began to establish themselves in the Brahmaputra Valley and Manipur. The absorption of the Brahmaputra Valley and Manipur was completed during the reign of his grandson, Ba-gyi-daw (1819-1837), who finally lost a large part of his Empire as a result of the First Anglo-Burmese War (1824-1826).

It was during the reign of Bo-daw-pa-ya that Father Sangermano, an Italian Roman Catholic priest, lived in Burma for a fairly long period and composed in his native tongue an interesting work entitled. *A Description of the Burmese Empire*. He arrived at Rangoon, then a newly established city,[1] in July, 1783; it became the principal centre of his missionary labours, although he visited Ava,[2] the capital of the Burmese Empire, on more than one

[1] Rangoon was a small village when it was captured by A-laung-pa-ya (May, 1755). He increased its importance and gave it a new name, Rangoon—which means 'war ended,' probably to signalise the completion of his conquest of the Delta.

[2] The city of Ava was founded in the middle of the fourteenth century. It was not A-laung-pa-ya's capital. It became the capital in 1766, but was deserted by Bo-daw-pa-ya in 1783. He founded the city of Amarapura, which remained the capital of Burma during the period 1783-1822. Even after the transfer of the capital from Ava, the term 'Court of Ava' was generally used in British official documents.

occasion. He completed the construction of a church and a college for missionaries. He was highly esteemed by the Burmese and enjoyed special favour from high officials. He sailed for Italy in October, 1806, reached that country in 1808 and died in 1819. His work was composed partly during his residence in Burma and partly after his return to Europe. It was published after his death and translated into English. As a source of information regarding Burma at the height of her power and prosperity, Sangermano's work is more valuable than the journals of the British envoys, Symes and Cox, whose experience was neither so long nor so deep as that of this missionary.

Father Sangermano was not unacquainted with despotism in his own country, but the Burmese Monarchy struck him as an exceptional case. "I suppose," says he, "that there is not in the whole world a monarch as despotic as the Burmese Emperor. He is considered by himself and others absolute lord of the lives, properties and personal services of his subjects; he exalts and depresses, confers and takes away honour and rank; and, without any process of law, can put to death, not only criminals guilty of capital offences, but any individual who happens to incur his displeasure. It is here a perilous thing for a person to become distinguished for wealth and possessions; for the day may easily come when he will be charged with some supposed crime and so put to death, in order that his property may be confiscated. Every subject is the Emperor's born slave; and when he calls any one his slave he thinks thereby to do him honour."

Despotism in its worst form naturally hardened the character of the ruler who exercised it. All Burmese kings were tyrants, but, according to Sangermano, Badonsachen (Bo-daw-pa-ya) 'outstripped his predecessors in barbarity and pride.' "His very countenance," observes the pious priest, "is the index of a mind, ferocious and inhuman in the highest degree . . . Immense is the number of those whom he has sacrificed to his ambition, for the most trivial offences and during his reign more victims have fallen by the hand of the executioner than by the sword of the common enemy. To this atrocious cruelty he has united a pride at once intolerable and impious . . . he thought to make himself a god."

Being the victims of an unbridled despotism, the Burmese were not unnaturally 'distinguished for that servility and timidity which is always the characteristic of slaves.' They were 'abject and dastardly' to the King and the officers but they were 'proud and overbearing' to their inferiors. Sangermano says, "Neither the love of fame, nor honour, nor conscience is the spring of their actions, nothing but power can prevail on them to do anything. The fear of punishment alone renders them obedient to the laws and to the imperial edicts and gives them valour in war." Our worthy father also charges the Burmese with 'incorrigible idleness.' He says, "Although the fertility and extent of their country would seem to invite them with the prospect of great riches, yet they are so indolent that they content themselves with cultivating what is absolutely necessary for their maintenance and for paying the taxes." They spent the day 'in talking, smoking, and chewing betel.' The same 'hatred of labour' was also responsible for their addiction to 'gaming' and 'thieving.' "The severity of the laws against theft," we are told, "is not sufficient to restrain their rapacity, and the whole Empire is overrun with robbers." Although the Burmese recited moral precepts against lying, yet it was 'impossible' for them to tell the truth. Anybody who ventured to tell the truth was called 'a fool, a good kind of man, but not fitted for managing his affairs.' "

This is a gloomy picture indeed; but the pious missionary condescends to add ". . . it must not be supposed that the Burmese have not some good qualities and that estimable persons may not be found amongst them". There were some persons whose affability, courtesy, benevolence, gratitude and other virtues contrasted strongly with the vices of the fellow countrymen. Sangermano specially refers to the generous hospitality shown by the Burmese to victims of shipwrecks on their coast, a favour which 'they would probably not have experienced in many Christian countries.' He admires the respect shown by

the Burmese for age. Slavery prevailed, but the slaves were treated as children and as forming part of the family of their masters. It was not rare for a slave to marry his master's daughter. Slavery was not for life; freedom could be purchased with money. The position of the slaves of the pagodas was different. They were employed to burn and bury the dead and considered infamous. With them no one careful of his or her social position contracted marriage.[3]

The dress of the Burmese was very simple, but the passion for ornaments of gold and silver was universal. There were laws ordaining that no one should wear cloth brocaded with gold or silver except the Queens and the wives of high officials. "If there were no laws to restrain them," says Sangermano, "they would spend their whole substance in dress." The custom of boring the ears was so widely prevalent that the day when the operation was performed was observed as a festival. "The men of this nation," we are told, "have a singular custom of tattooing their thighs, which is done by wounding the skin, and then filling the wound with the juice of a certain plant which has the property of producing a black stain."

When they possessed sufficient means the Burmese maintained, in addition to the lawful wife, two or three concubines 'who were kept separate in different houses to avoid dissensions.' Divorce was common[4]; it was 'caused, principally, perhaps, by the speedy loss of beauty by the women.' At the time of marriage it was the bridegroom who brought the dowry and went to live in his father-in-law's house. Marriages were frequently contracted without the consent of the parents of either party, and even in direct opposition to their wishes.

The doctrine of non-violence was not reflected in the laws of Buddhist Burma. Sangermano says, "The principal capital offences are rape, highway robbery, murder and arson, and under the present monarch, to drink wine, smoke opium, or kill any large animal, as an ox or buffalo.....More cruel than death itself are the torments inflicted upon persons suspected of criminal offences, in order to extort from them a confession of their guilt; for it is the custom not to execute any one unless he acknowledges his crime.....many, unable to bear the atrocity of these torments, have, in spite of their innocence, pronounced themselves guilty." Civil suits were disposed of expeditiously, "provided always that the litigants are not rich; for then the affair is extremely long and sometimes never concluded at all."

The military organisation of the Burmese Empire was peculiar. Every man was obliged to take up arms whenever ordered by the Government to do so and he was furnished by the State with nothing but the arms. Sangermano says, "As soon as the order for marching arrives, the soldiers, leaving their sowing, reaping, and whatever occupation they may be engaged in, assemble instantly .....and throwing their weapon over their shoulders like a lever, they hang from one end of it a mat, a blanket to cover them at night, a provision of powder, and a little vessel for cooking and from the other end a provision of rice, of salt, and of *nape*, (a species of half-putrid, half-dried fish), pickled with salt. In this guise they travel to their place of destination without transport-wagons, without tents, in their ordinary dress, merely carrying on their heads, a piece of red cloth, the only distinctive badge of a Burmese soldier." This was the army which created terror in Siam and Assam and kept the British Government engaged for two years.

[3] For the position of the pagoda slaves, see V. Scott O'connor, *Mandalay and other Cities of Burma*, pp. 282-296 He says, "For the pagoda slave there is no room in the social life of Burma. Hospitable to the humblest passing stranger, the Burman will not tolerate for one instant the thought of breaking bread with the Payagyun. Catholic in her sentiments, there is one person on earth that a Burmese woman will not marry—the pagoda slave."

[4] There is a curious story about King Mindon (1857-1878). One of his Queens begged to be allowed to marry a man after her own heart—a common trader. The King astonished his courtiers by giving his consent. He said, "I have given many things away, titles and money and lands. It has been left to the Magwe Queen to show me a new and unexpected road to benevolence. I consent." (V. Scott O'connor, *Mandalay and Other Cities of Burma*, p. 17).

FRENCH EXPANSION IN THE LEVANT IN THE MIDDLE AGES AND THE ORIGINS OF THE CONCEPTION OF A 'HISTORIC MISSION' IN SYRIA

(A STUDY IN FRANCO-SYRIAN RELATIONS)

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IN the Middle Ages the Levant was a melange of many cultures: French, Genoese, Pisan, Venetian, Amalfitain, Armenian, Turk, Circassian, Kurd, Arab and Mamelouk, Orthodox Greek and Latin Catholic: a '*champ ouvert*' for adventurers and investors, travellers and military feudatories—for most of whom the formula has always been: "*Ubi bene, ibi Patria*". French 'Imperialism', however, overshadowed all these factors. *An attempt will be made in this article to trace the background and the rise of a conception of a 'Historic Mission' in Syria on the part of France and the origins of French "Imperialism" in that country.*

Even in the period before the Crusades, travellers and chroniclers came to the Levant* mostly from France (especially merchants from Marseilles) and kept alive the old superstition or 'myth' of the 'Protectorate' of Charlemagne over the Christians of the Holy Land, *i.e.*, a kind of extra-territoriality, overriding the jurisdiction of the Caliph.

Bréhier[1] and others have argued at great length about this supposed 'protection,' but the evidence from a textual criticism of the chronicles clearly suggests that the embassies sent by the Patriarch of Jerusalem to Charlemagne were conveying gifts to that Emperor purely *pro benedictionis gratia* (Lit. for the sake of a blessing, *i.e.*, as tokens of benediction). Many authorities[2] even go so far as to deny that any such missions ever passed between the East and the West in the manner suggested by Bréhier, *i.e.*, as political or diplomatic missions. One author, Dr. Majid Khadduri of Iraq,[3] has pointed out the absurdity of these so-called diplomatic or political missions sent by the Patriarch on the grounds of incompatibility with Islamic Law. Indeed, it is merely confusing the issue if we exaggerate the importance of such embassies. However, the 'symbolism' of these missions from the East, as well as the general prestige which Charlemagne enjoyed in the East led to the growth and persistence of this historical fiction[4].

The religious fervour of the Early Crusades had gradually given way to purely economic considerations[5]. During the epoch of the Crusades many

*Note.—Lalanne's work: "Des pélerinages en Terre Sainte avant les Croisades" (Bib. École des Chartes, 1845) will be found very useful in this respect.
Also J. C. M. Laurent: "Peregrinatores Medii aevi quatuor."

[1] Bréhier: "La Situation des Chretiens de Palestine a la Fin du VIIIe Siecle et l'Établissement du Protectorat de Charlemagne." Art. in Moyen Age Vol. 21, 1919, pp. 17-75.

[2] A. Kleinclausz: "La légende du protectorat de Charlemagne sur la Terre Sainte". (Art. in Journal 'Syria', 1926).
Einar Joranson "The Alleged Frankish Protectorate in Palestine" (Art. in 'American Historical Review,' 1927). Both Kleinclausz and Joranson deny that there ever was a Frankish Protectorate in the Levant, that it is ridiculous to assert that there could ever be a '*condominium*' or dyarchy in the Levant between Charlemagne and the Caliph.

[3] Dr. Majid Khadduri denies these missions any diplomatic or official character in his book "The Law of War and Peace in Islam". The Moslems divided the whole World into *Dar-ul-harb* House of War) and *Dar-ul-Islam* (House of Peace). All Non-Moslems are in the former division, therefore it is erroneous to say that a Caliph—the Leader of the Faith in the *Dar-ul-Islam* could ever come to any *formal or official terms* with a Christian Prince in the *Dar-ul-harb*—much less to appoint him as his Advocate in Palestine or to allow one of his subjects, such as the Patriarch of Jerusalem, to alienate his jurisdictional power by sending Charlemagne the keys of the Holy Sepulchre as symbols of power. If, however, the Patriarch did this on his own private initiative, he was clearly doing something unwarranted and illegal.

[4] Bréhier—ut supra.

[5] The Venetians were mainly responsible for this change. They were not interested in the religious aspect at all, and for that matter in the Crusade in general, because the Crusade interfered with their Levantine trade. On the other hand, the Pilgrim Traffic to Palestine was to a great extent in the hands of the Venetians.

impecunious and needy adventurers in France, particularly among the lesser feudatories and members of the cadet branches of the noble families, found their way to Syria. They were turbulent at home and their various schemes of aggrandisement, both petty and grandiose, were a constant menace to peace in Europe. Moreover the Règime in France, while getting rid of these troublesome people, could utilise them abroad in furthering its own schemes for expansion in the Levant. The Papacy also was keenly interested in keeping these turbulent elements out of Europe, as they constituted a direct threat to the maintenance of the *Treuga Dei* or ' Truce of God ' in Europe. The views of the Papacy and the French Government coincided in this respect. The Crusades thus helped to lessen the number of private wars in Europe. If we examine the Calendars of Papal diplomatic documents[6] we are struck by the constant solicitude of the Popes for what they term *De Rebus Transmarinis* or *De Rebus Ultramarinis* (concerning overseas matters). This phrase occurs over and over again in the Papal Registers in the Vatican Archives.

If we examine the ' ethnic content ' of the Crusades, we find that Frenchmen predominated. Thus most of the Crusades were, in a sense, French Crusades. Much research has been done about the French adventurers and overseas families,[7] who carved out kingdoms and principalities in Syria and the Lebanon[8].

These Latin Principalities (with the exception of Edessa, which penetrated farther into the hinterland than the others) were situated on the Mediterranean Littoral. Latin Culture and Feudal forms never penetrated into the hinterland. They were in a sense unnatural growths : the grafting of Western European Culture on the Orient. These principalities imposed the Western European form of Feudalism (*i.e.*, The Military Fee: *Feodum Militare*) on the environment they conquered. This we know from their *donations* and ' subinfeudated ' holdings. Every year they attracted fresh adventurers from Europe. The following extract from Foucher of Chartres throws light on this point and provides at the same time an interesting sample of the ' colonising ' mentality, surprisingly modern even in its medieval clothing[9].

" Dieu a transformé l'Occident en Orient. Celui qui habitait Reims ou Chartres se voit citoyen de Tyr ou d'Antioche.....Tel d'entre nous possede déja dans ce pays des maisons et des serviteurs, tel autre a épousé une femme indigene, une Syrienne, ou même une Sarrasine qui a recu la grâce du baptéme..... la confiance rapproche les races les plus éloignees.....le pélerin est resté en Terre-Sainte et est devenu un de ses habitants. De jour nos parents viennent nous rejoindre. *Ceux qui étaient pauvres en leur pays, ici Dieu les a faites*

6 French School of Archaeology at Rome Publications: The Papal Registers of Nicholas IV (1288-1292. Ed. Langlois), Boniface. VIII (1294-1303 : Ed. Faucon and Thomas), Benedict XI (1303-1304; Ed. Grandjean), Clement V (1305-1314 : Ed. Benedictine Order). John XXII (1316 Ed. Coulon), Benedict XII (1334 Ed. Daumet).

Esp. Documents of Benedict XII, Clement VI and Innocent VI.

7 Ducange (Ed. by Rey) : "Les Familles Francaises d'Outre-Mer". (Publd. Paris, 1869). (In 'Documents Inedits de l'Histoire de France).

8 Baron Rey. "Essai sur la Domination Francaise en Syrie pendant le Moyen Age" (Paris, 1866).

Rey: "Recherches Geographiques et Historiques sur la Domination des Latins en Orient", (Paris, 1877).

Rey : " Les Colonies Franques de Syrie aux XIIme et XIIIme Siécles". (Paris, 1883):

Also Dodu : " Histoire des Institutions Monarchiques dans le Royaume Latin de Jerusalem " (Publd. Paris, 1894).

Röhricht : " Geschichte des Königreichs Jerusalem" (Publd. Innsbruck, 1898).

Rey : "Resumé Chronologique de l'Histoire des Princes Antioche', (In Revue de l'Orient Latin. No. IV).

Rey : " Les Dignitaires de la Principaute d'Antioche" (Revue de l'Orient Latin VII).

9 Deschamps : " Le Crac des Chevaliers" (Pub. of the Service des Antiquités, Haut Commissariat de la France de Syrie et du Grand Liban, Publd. 1934.)

*riches. Pourquoi retournerait-il en Occident celui qui a trouvé l'Orient si favorable?''**

The Latin Crusading States acted on their own initiative and were independent, but were all the same ' advance-guards ' of French 'Imperialism' in the Levant. After the fall of Edessa, French influence shifted to Cyprus which was ruled by the French Cadet Family of the Lusignans[10].

As instruments of their policy in Syria the French used the Knights Hospitallers,[11] the Venetian Merchants and the Armenians. The Knights-Hospitallers had received fiefs and villages (*casals*) in return for military service and administrative undertakings. They acted as military agents and effected the reconquest of lands from the Arabs, as the following document will shew: (Taken from the Malta Archives—No. 15: Pauli: Codex Diplomaticus 1., Plate No. 10): "Notum sit omnibus hominibus, tam presentibus quam futuris, quod dominus Ugo, Dei gratia princeps Joppe, pro Statu Christianitatis ac pro redemptione anime patris sui et matris sui et omnium parentum suorum, et ut Deus civitatem rebellem Ascalonem tradat in manus Christianorum".....etc., followed by a donation to the Knights Hospitallers. These instances may be multiplied. (The Latin Document quoted here deals with the occupation of Ascalon).

The Venetian and Genoese merchants[12] who were the financial agents of the Latin States were granted special privileges of trade and safe-conduct (*salve conductum*). They formed by no means a negligible part of the Christian quarters of the towns. What is more important, they were even allowed to found small banks, exchanges, depôts and counting-houses. They formed a privileged class under their own *Baiuli* or *Consuls*.

France having once lost her foothold in Syria, looked forward again to fresh Syrian adventures in the Later Middle Ages. This time the historical emphasis must be shifted from the East to the West. We cannot understand Levantine History in the Thirteenth, Fourteenth & Fifteenth Centuries unless we study Franco-Syrian relations in a wider context: that of Western and Southern Europe and that of Western Asia. An examination of the rôle played by France in Western Europe in the Thirteenth & Fourteenth Centuries is necessary for a true appreciation of the Syrian Policy of France in the Later Middle Ages.

The Thirteenth Century, like the Eighteenth Century, was a '*Siècle Francais*'. From 1250 onwards, the Capetian Monarchy had used its power, its prestige and its traditions to obtain political predominance in Europe and, indeed, throughout the Mediterranean World. "The sudden concentration of French power in the closing years of the Thirteenth Century, the unity of the

* "God has transformed the West into the East. He who was an inhabitant of Rheims or Chartres now finds himself a citizen of Tyror of Antioch.....There are people amongst us who already possess in this land some houses and servants, there are others who have married women of the country—Saracen, a Syrian or also anyone who has received the grace of baptism..... Confidence brings closer together the most distant peoples. The pilgrim remains in the Holy Land and is become one of its inhabitants. From day to day our parents and relations come to rejoin us. Those who were poor in their own country, here God has made them rich. Why should they return to the West, those who have found the East so favourable? *i.e.*, those whom the East has made rich?"

[10] Comte de Mas-Latrie: "Histoire de l'île de Chypre sous les Princes de la Maison de Lusignan"—Volumes II and III. Documents published in chrono'ogical order from the Archives of Cyprus, now deposited in the Archives of Genoa and Venice. (Publd. Paris: 1852—1853).

The Central Archives of the Hospitallers are preserved at Malta.

[11] Delaville-Leroulx: Cartulaire Général des Hospitaliers de St. Jean de Jerusalem" (1100-1310). Paris, 4 vols. (Publd. since 1894).

[12] Heyd: "Histoire de Commerce du Levant au Moyen Age," (transl. into French by Furcy Raynaud. (Paris & Leipzig, 1885. 2 vols.) In German as "Geschichte des Levantehandels im Mittelalter" (Stuttgart, 1879). (Re-published in French—[Ed. Furcy Raynaud]—2 vols. Leipzig, 1936).

Also "Fontes Rerum Austriacarum." Original sources, containing Venetian Documents—edited by Drs. Tafel & Thomas. Esp. Vol. 1. (814-1205 A.D.) gives all the "charters of privileges" granted to Venetian Merchants.

country around the throne, and the unanimous support, which all classes, Nobility, Clergy and *Bourgeoisie*, gave to royal policy, brought about the hegemony of France in Western Europe."[13]

French policy[14] based on Carolingian tradition and directed to the 'reintegration' of Gaul*—*Galliae reintegratio* expressed by the formula—"*Francia est tota Gallia*" was positive, clearly defined and systematically pursued. "From river to river, from sea to sea, from forest to forest France would be one."[15] This conception found expression not only in the unofficial writings of Pierre Dubois, but also in the official memoranda of Nogaret, Flote and Plaisians, and which had deep roots in French history.

As one authority has remarked: "Because of these advantages, France at this period was the focal point at which all the complex problems of European politics converged."[16] The ultimate aim of French policy during the Fourteenth Century seems to have been the creation, in place of the German (or Holy Roman), of a French Empire.[17] French ambitions were not confined alone to Western Europe. Even in Italy they left their mark.[18] French policy was thus a '*Guerre Commune*' as well as a '*Guerre de Magnificence*'. "The immediate ends of the French Monarchy were served by the increase of territories and the extension of direct French political influence within the neighbouring countries, and the technique of French aggression was the more insidious and the less easy to challenge and defeat, because it was simply the extension to Non-French lands of the technique and policy applied within France against the Feudal Magnates."[19]

Such was the state of France in the Thirteenth and Fourteenth Centuries. 'Imperial' ambitions went hand in hand with institutional centralisation. Pamphleteers and publicists sought to glorify the Government which they served. They encouraged the view that the French should attempt a re-conquest of Syria. The most prominent among them, Pierre du Bois,[20] suggested that as France was the most powerful country in Europe, it was the natural duty of the French King to re-conquer Syria and the Holy Land for Christendom. Both under Charles le Bel (Charles IV) and Philippe de Valois—Kings of France, projects for fresh Crusades were propounded.[21] The strong position we have already traced for France in the Thirteenth and early Fourteenth Centuries would have permitted the reshaping of a Syrian Policy, but the Age of the Great Crusades had passed and with it the first phase of Franco-Syrian relations. The second phase was to come with the Nineteenth Century; but already France felt that she had a "historic mission" in Syria.[22]

[13] G. Barraclough: Article in the "Cambridge Historical Journal" entitled "Edward I & Adolf of Nassau. A Chapter of Medieval Diplomatic History." Camb. Hist. Journal—Vol. vi., No. 3, 1940.

[14] Fritz Kern: Die Anfänge der Französischen Ausdehnungs-politik bis zum Jahr 1308," vol. 1. (Publd. 1910).

[15] H. Kampf: "Pierre Dubois und die Geistigen Grundlagen des Französischen National—bewusstseins um 1300." (Publd. 1935).

[16] G. Barraclough: Art. in Camb. Hist. Journal—vol. 6 No. 3, (1940): "Edward I & Adolf of Nassau. A Chapter of Medieval Diplomatic History."

* By this was meant a return to the original boundaries of Gaul.

[17] G. Zeller: Art. in 'Revue Historique' vol. CLXXIII (1934) entitled "Les Rois de France Candidats à l'Empire."

[18] Jordan: "Les Origines de la Domination Angevine en Italie." (Publd. 1909).

[19] G. Barraclough—For Art. cf. supra.

[20] *Cf.* Pierre du Bois (1305-1307 scripsit): "De Recuperatione Terrae Sanctae"—Ed. by Langlois (Publd. Paris, 1891).

[21] H. Lot: "Essai d'Intervention de Charles le Bel en Faveur des Chrétiens d'Orient." (Publd. Bibliotheque de l'Ecole des Chartes—1875, p. 588 et seq,)

"Projets de Croisade sous Charles le Bel et sous Philippe de Valois" (Bibl. Ec. des Chartes, 1879).

Also, Delaville-Leroulx: "La France en Orient au XIVme Siecle". (Paris, publd. 1885).

Also, Aziz Suryal Atiya: "The Crusade in the Later Middle Ages." (Publ l. 1937).

[22] Pierre du Bois—ut sup.

SOCIAL IMPLICATIONS OF IDEALISM AND OF DIALECTICAL MATERIALISM

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If Philosophy really matters, then at the present time when old values and ideals are in the melting pot, and long-standing social, economic and political orders are crumbling into pieces and when men are searching for the causes of the present conflagration all the world over and are trying to discover a lasting and rational basis for human society, it may not be out of place to consider the social implications of the two antagonistic but outstanding systems of Philosophy, each of which is eager to establish its claims against the other. The term social relation is comprehensive enough to include all human relations: economic, political, international and such other relations which exist between individuals and groups.

I intend to use the term 'Idealism' to indicate every system of Philosophy which regards spirit to be prior to matter and believes that matter has no independent existence of its own. So the term may be taken to include within its comprehension Rationalism as advocated by Plato, Aristotle, Descartes, Spinoza, Leibnitz, Kant, Hegel, Samkara, etc., as well as the Berkeleian type of Idealism which is closely allied to Empiricism. There is, however, an important difference between Rationalistic Idealism and the Berkeleian form of Idealism. According to the former the sensible is not real, only the intelligible is real. In other words according to Rationalism truths are universal and they are timeless. They can be known by reason and not by senses. Truths, therefore, are regarded by Rationalists as immutable and eternal because they are non-temporal. According to the latter—*i.e.*, the Berkeleian type of Idealism, sense-experiences or ideals are alone real and universals or forms are mere names. Inspite of this fundamental difference between Rationalistic Idealism and Berkeleian Idealism, there is agreement between them in one very important point on account of which they may both be comprehended under Idealism. According to both these theories matter has only a dependent existence and Reason or Mind is the ultimate reality. Though Plato and Aristotle give some sort of existence to matter, this existence is another name for non-existence, because according to them matter without form has no activity of its own. Plato's idea of the 'Good,' Aristotle's 'God,' Samkara's 'Brahman,' Hegel's 'Absolute' and Berkeley's 'Mind and God' are spiritual in substance. We come in contact with the material world by means of our sense experiences, but according to Rationalists these experiences give us knowledge of phenomena and not of Reality. Though Berkeley regards ideas as real, he also is of opinion that we have no knowledge of matter as an independent substance by means of these ideas. So by analysing knowledge Idealists try to prove that ultimate realities are spiritual, and what is called material has only a shadowy or secondary existence, if it has any existence at all.

I shall use the term Materialism in the sense of Dialectical Materialism as distinguished from Mechanistic Materialism. The latter is an ally of Idealism, because the ultimate particles of matter advocated by it whether they are called atoms or electrons are like geometrical point concepts, and as such they are outside the range of sense experience. With the help of the mechanical theory it has been possible for some outstanding modern scientists to develop an idealistic system of philosophy. Sir Arthur Eddington points out that in the light of Modern Physics every material substance, say, a moving train or a walking elephant, can be expressed in mathematical terms, such as quantities of mass, motion, velocity etc. Further, according to Mechanistic Materialism relations obtaining between material objects, whether causal or otherwise, are external. Like Kant the advocates of this theory are prepared to assert that knowledge is merely phenomenal and subjective and relations existing between them are consequently also subjective. According to Dialectical Materialism, on the other hand, matter-in-motion is the ultimate reality, and we have

knowledge of it through our every-day experience. It is not a creation or product of reason and therefore it exists by its own right. It is dynamic and evolving. The relations obtaining between material objects are according to Dialectical Materialism internal and not mechanical. So relations are objective and not subjective. Knowledge is determined by the objective environment and as such knowledge is objectively real when tested by practice and it is not merely subjective. Though knowledge is determined by the objective environment, it also reacts upon that environment and changes it. So according to Dialectical Materialism freedom is the knowledge of necessity, which means that men can be free only when they have acquired the knowledge of the necessary laws governing the universe.

We may now point out some of the fundamental points on which there is antagonism between Idealism and Materialism. According to Idealism the ultimate truth or truths are eternal and immutable. So they are prior to and beyond the temporal order. Such truths are the Forms of Plato, the Categories of Hegel, the Brahman of Samkara, the Purusha and Prakriti of the Samkhya Philosophy, the God of Aristotle, of Descartes and of others and also the Noumenal Will of Kant. By Reason alone knowledge of the ultimate reality or realities can be acquired. So the real is non-material and ethereal. Consequently idealism naturally leads to mysticism, and to the mystic the identity alone is real and all differences are phenomenal. Though according to Idealism truth or truths are non-temporal, they somehow by their creative activity bring into being the temporal order or the world of change. Thus Plato's Forms or Ideas create particulars, and Hegel's Absolute Reason brings into being the natural order as its 'other.' But how this miracle is performed is difficult to understand. Idealists take their stand upon *a priori* reasoning, yet, by means of it they attempt to explain the temporal order as well, the knowledge of which can be acquired only by means of experience.

Dialectical Materialists point out that the ideal world of the Idealists is purely imaginary. In the Ideal World differences which we find between individuals and social classes are unreal, but humanity alone is real. In the system of Samkara the *Brahman* alone is real but the world of change is unreal. Materialists ask the Idealists to explain how the principle of identity, which is non-temporal, brought into existence differences with which we come into contact through our everyday experience. Creation is a fact of experience—says the Materialist and it is absurd to say that non-temporal forms or Logical categories possess creative power. Creation involves movement, but transcendental Logical Categories are certainly devoid of motion. So the Idealists, their opponents point out, mystify truth by having recourse to legends and myths. Idealists, according to the Materialists, tack, quite in an arbitrary manner, on the immutable logical order of forms, the real world of change with which the practical man is concerned. So the Materialists say that we should start in our investigation with the actual world which, for all practical purposes, is the world that we know. We have direct contact with this material world which is objectively real and it is from this world that we derive the conditions of our life and progress. The food that we eat, the clothes that we wear, the house that we live in are real material things, they are not merely phenomenal, and it is a distortion of truth to say that they are mere shadows of universal forms or ideas. The Idealist will say that the body exists for the soul and the latter is immortal and logically prior to the body, but the Materialist points out that there is no evidence to show that the soul is independent of the body and is prior to the latter. The soul's immortality and eternity are imaginary conceptions according to the Materialists, and such conceptions have no utility from the practical point of view, nor are they demonstrable truths. Many Idealists hold that the development of the world is determined by some Divine purpose and that the final cause is prior to the material or the efficient cause. Materialists point out that there is no evidence to prove the existence of a final cause and therefore the conception of Teleology

is a mystical, imaginary and poetic conception having no foundation on facts. Such a conception according to the Materialists is the invention of crafty men, which they uphold to delude ignorant human beings. To understand the development of the universe we can do with material and efficient causes, of which we have direct knowledge through experience.

According to the Idealists, truths, whether logical or moral or social, are immutable. They say that what is once true is always true. The Materialists point out that every truth is both relative and absolute. At a particular period of history certain truths are found to be most practical and in so far as that period of history is concerned these truths are absolute from the objective point of view, but when greater progress in knowledge is attained, such truths are superseded by other truths and from this point of view they are relative. Thus the Astronomy of Ptolemy was absolutely true during a certain period of history, but its truth has now become relative. The handloom industry was, during a certain period of society, the best method of producing cloth, but after the invention of the powerloom it has ceased to be so. We know that the technique of war has undergone various modifications in course of the development of human society. Similarly moral ideas also are modified in conformity with the modification of the objective environment. Slavery, Capitalism, Imperialism have in different periods of history been regarded as just and immutable social arrangements. But the Materialists point out that the different stages of society have advocated immutable moral concepts which contradict one another. No moral idea, according to the Materialists, is immutable. It is as much determined by the objective environment as any other truth. Take the conception of property. Communistic ownership of property was once regarded to be just. But others held, and still hold, that private property is the just basis of society. According to others some should have right to property and not others. Thus according to Aristotle, slaves should have no property and the subject population should have only a very limited right to property. Again some hold that the right to property should be unlimited, while others hold that it should be limited. A Sophist argues in the Republic of Plato that justice is the interest of the strong. According to the Materialists also those ideas pass as morally good in a particular stage of society which are sanctified by the dominant authority of the time. Thus in different periods of history nobles, rich men and other special interests, have claimed special privileges and rights on the ground of justice; but, on the other hand, men have also held that equality alone is just. There was a time when in India all social, economic and political privileges were monopolised by the Brahmins and the Kshatriyas and such an arrangement of society was thought to be based upon the eternal order of things and therefore eternally just. But things have changed now. So the Materialists say that moral ideas like other ideas are subject to change and phrases like Kant's Categorical Imperatives are meaningless words.

Turning to the problem of evolution we find that on this question also there is a fundamental difference between the Idealists and the Materialists. According to the Idealists evolution is the unfolding of the implicit into the explicit or the potential into the actual. This view of evolution is known as the repetitive view. According to Hegel the Absolute Idea reveals itself through different forms of nature and history; so this manifestation of the Absolute Idea does not imply the creation of anything new. The world was in the Absolute in the implicit form and it becomes explicit in course of evolution. The same view is held by Samkara. The world as the effect is included in *Brahman* as the cause, and as such the *Brahman* and the World are identical. The same idea is expressed by Hegel when he says that the real is the rational. Thus according to the Idealists creation, manifestation and evolution are synonymous terms. Materialists, on the other hand, advocate the emergent theory of evolution. According to them there are nodal points in evolution, *i.e.*, it is marked by leaps. In course of evolution, quantity changes into quality and we have knowledge of this in chemical combinations and in other phases of evolution. Life and mind

evolve from matter. Darwin's Theory of Mutation is not inconsistent with this theory. So the world is creative in the truest sense of the term because in course of evolution new qualities emerge. The Materialists appeal to experience to justify their theory. The emergent theory of evolution, it is claimed, is consistent with facts and as such is objectively valid.

Both Dialectical Idealism and Dialectical Materialism agree in holding that evolution takes place through conflict or opposition. In spite of this the dialectics of Idealists differ fundamentally from the dialectics of Materialists. Hegel, for instance, develops his dialectics from his study of eternal logical categories, and according to him the dialectical development is nothing but the development of the Absolute Idea through thesis, antithesis, and synthesis. So the method followed by him is *a priori*. Having shown the dialectical development of logical categories he applies it to Nature and History. The Materialists, on the other hand, invert the Hegelian dialectics. According to them we can have knowledge of dialectics by objectively studying the evolution of Nature and of History. Observation of facts reveals that through opposition evolution takes place and conflicts are resolved in higher syntheses. According to the Materialists the function of logic is to systematise what is observed in the objective or the material world. Materialists claim that their dialectics is scientific as it is demonstrated by observation and experiment. But according to them the dialectics of Hegel is arbitrary as it puts in the Logical Categories what is observed in the actual world and yet regards the logical order as prior to the natural and social order.

According to the Idealists consistency or coherence is the only test of truth. The Materialists point out that such a test or criterion is purely subjective. There may be a consistent system of ideas which nevertheless may be false. According to the Materialists the pragmatic test of truth also is subjective and individualistic because personal satisfaction is regarded by pragmatists to be the test of truth. The Materialists hold that practice is the criterion of truth, and by practice they mean objective and social practice. Truth, we have already pointed out, is according to the Materialists, both absolute and relative, but even in spite of this they hold that a particular theory held at a particular time is true, if it is justified by the objective and social practice of the time. Take the art of navigation. A particular form of it was true at a particular period, because during that period, from the practical point of view, it was the most useful form. Thus at a particular stage of human society it was found most useful to navigate the seas by means of ships driven with the help of oars and sails. The Feudal method of Production was supposed to be the best method in the Middle Ages because technological knowledge and objective practice at the time demonstrated the value of such a method of production. But when the objective situation changed, the Capitalistic or the Bourgeois method of production superseded the Feudal method. So according to the Materialists the truth of ideas at a particular time has to be tested by the objective practice of the time.

The Idealists are generally individualistic in their attitude. The release of the individual self from the bondage of matter is the chief ethical ideal of the Idealist. He is mainly concerned with the salvation of his own self which can be attained by his personal effort alone. According to the Hindu Idealists the attainment of *Moksha* is the ideal of life for every human being. Such an attitude makes men egotistic and antisocial. This individualistic attitude necessarily leads to pessimism as according to the Idealists the transcendental self is alone real and matter is sordid and the release of the self from material bondage is the chief end of life. Some Idealists have preached Socialism but their Socialism is another name for individualism. Consider for instance the 'Samyabad of the Gita.' According to it a *Samyabadin* sees everything in God and as such he knows that every man is equal to every other man from the spiritual point of view. He knows that souls of all men are immortal and eternal. A man is a *Samyabadin* if he looks at all things *subspecieaeternitatis*. A *Samyabadin* further is a disinterested man unperturbed by weal and

woe. This view of *Samyabad* is subjective. From this standpoint a King is a *Samyabadin* if he looks at the street beggar as spiritually identical with himself. He, however, is not required as a *Samyabadin* to remove the material wants of the beggar. From the economic standpoint the Idealist is an advocate of *laissez faire*. From the ethical standpoint he regards the individual will to be eternally free as according to him it is prior to material desires and as such is undetermined by them. Bondage from the standpoint of the Idealist is apparent and not real. So Kant speaks of the "autonomous" will as the only gem that shines by its own light. But according to the Materialist the isolated individual is an unreal abstraction. No man ever lives by himself. The state of nature is an imaginary conception. Every individual is inalienably related to some social group. Robinson Crusoe of the Economist is not a real man. The personal salvation or welfare of the individual is inalienably bound up with the salvation or welfare of the social whole of which he is a part. The Socialism of the Materialist is not a subjective attitude. There cannot be, according to him, spiritual equality unless there is equality in opportunity for the possession of material goods. Man's ideas and mental development are conditioned by his economic status. So the Socialism of the Materialist is based upon the material equality of men and not upon their spiritual equality. From the standpoint of Economics the Materialist holds that the economic welfare of men and of society depends upon co-operation rather than upon competition. According to him economic competition between man and man and between different social classes is a passing phase in the evolution of society, which is bound to be replaced by Communism. As regards human freedom the Materialist points out that there is no transcendental free will which, according to the Idealist, is the most fundamental reality. Liberty, the Materialist holds, arises from the knowledge of necessity. Only by acquiring the knowledge of the necessary laws of Nature and of Society can a man acquire freedom. Thus freedom depends upon the knowledge of necessity and the two are not antithetical notions. That pilot of the air-plane is free who has the knowledge of the necessary laws of its movement. In society those human beings alone can act freely who have the knowledge of the necessary laws according to which it evolves.

Idealists explain the evolution of different social institutions such as the family, marriage, the state etc. by appealing to some Final Cause. Thus Aristotle explains the evolution of the family and of the State by means of his *a priori* conception of the moral nature of man. According to Hegel the evolution of these institutions testifies to the dialectical manifestation of the Absolute Mind through various stages of history. Art, Religion and Philosophy also, according to him, develop from the Absolute Idea and these three also form a trio of his dialectic. The Idealists explain the Actual by the Ideal and regard the former as merely phenomenal. So these thinkers have no hesitation in deifying the State, the Church and other social institutions. The Nation state, it is often said, has a Divine origin. Materialists, on the other hand, do not appeal to any supernatural agency or Final Cause to explain the origin and development of social institutions. According to them a careful study of society demonstrates that economic causes are at the root of all social institutions which have developed in course of history. In savage society, they point out, property was communistic as the method of production was crude and the labour of all men and women were equally efficient for the production of material goods. In this society men and women enjoyed equal rights. Group marriages were in vogue. Polyandry was the rule and society was matriarchal. But when property accumulated in the hands of the few and men became more powerful than women, the family became the unit of society and women and some men were reduced to slavery. As a result, the Matriarchal Society was replaced by the Patriarchal Society, and polyandry was replaced by polygamy and monogamy. The inheritance of property by children became the rule. Religion was invoked by the possessing class to sanctify

private property and to preach inequality between man and man. As a result slavery became a moral institution. The State was established by the propertied class to protect its rights. It was also deified and with its help the exploitation of the lower class by the higher was legalised and justified. This society which sanctified slavery continued for a time and the method of production and the economic need of the time allowed such a state of affairs to continue for a period. But when the method of production became more complex, such a social arrangement became out of date. So it was replaced by Serfdom. Under this arrangement of society Feudalism was sanctified by the State and the Church. Under this arrangement also the exploitation of the non-possessing class by the possessing class continued; but this state of affairs also could not be everlasting, because economic necessity compelled men to have recourse to a new method of production. Handicraft was replaced by machine-production. As a result, the Bourgeois or Capitalistic society replaced the Feudal social order. Moral conceptions also underwent a change. The nobility under Capitalistic Society were not allowed to claim special privileges. These privileges passed from their hands to the hands of those who controlled and possessed the instruments of production or capital. Under the capitalistic society social institutions had to be modified in accordance with the economic needs of the society. The State and the Church were utilised by capitalists to coerce into submission the "have-nots" of the Society. This Capitalistic Society introduced a conflict between the capitalists and the wage-earners. Further dialectical necessity of competition compelled states to fall more and more apart. Every state as a result became militant against every other state. Then Capitalism gradually by an inherent necessity developed finance and monopoly capital as well as Impearialism and Fascism. So according to the Materialists, to have a clear understanding of social evolution, the nature of various social institutions and the relations between various social groups including the states, it is necessary to study them from the objective or material standpoint. Idealism according to them mystifies truth and gives currency to lies. Materialists think that through the inner dialectic of society Capitalism is bound to be replaced by Socialism and in socialistic society alone true equality and liberty will reign supreme.

Various social problems confront us to-day. We are now at a loss to understand what should be the proper relation between various social groups and between man and man. We find conflict between economic classes, between religious groups and between states. The nations of the modern world are now engaged in a deadly struggle. International relations at present are anything but satisfactory. Economic needs have raised new problems regarding the institution of the family, of marriage, of education, of religion, etc. What should be our approach to the solution of these problems? Should we explain the actual social groupings and their relations by appealing to the supernatural in the manner of the Idealists ? Should we bring in God or the 'Law of Karma' or invent legends and myths to explain social phenomena and to tackle social evils ? Will it not be more desirable to explain social phenomena by means of material and efficient causes ? Is it not necessary for us to do away with the conception of a Final Cause in order to deal effectively with social evils ? According to the Materialists the only scientific standpoint is the objective or material standpoint. The subjective or the idealistic standpoint, they say, will not enable men to understand and solve the outstanding social problems; it will only compel men to move in a vicious circle. Materialists assert that facts should be understood in their proper perspective and truth though unpalatable should be told from the house top if a scientific solution of social problems is intended. It is for the social reformers to decide whether they should approach social questions from the idealistic standpoint, or from the materialistic, objective and scientific standpoint.

EXCHANGE, DISTRIBUTION AND CONSUMPTION IN ABORIGINAL INDIA

NABENDU DATTA-MAJUMDER

THE problem of distribution among primitive tribes is not as complicated as that among modern industrial societies, where producers have been sharply differentiated from consumers, production is carried on for the sake of profit, and the whole process of distribution centres round the mechanism of money and market. Among the primitive tribes of India, the problem of distribution is a very simple one. The producers are themselves the consumers. Every member of a community knows practically every art that is possessed by the community, and needed for the basic task of earning one's livelihood. So, the problem resolves itself into one of allocating what has been produced among the members of a household which is the effective economic unit within the broader framework of a clan or a settlement.

Apart from this direct distribution of economic goods among the members of individual households, there is what may be called social or communal distribution among primitive tribes. Every tribe organizes periodical feasts on various ritual occasions, in which the members of an entire village or clan take part. For instance, the Nagas have great Feasts of Merit, conferring social distinction to the giver of the feasts, at which the whole village is entertained. This system of social distribution, together with the fact that land and other natural resources vital for the subsistence of a community belong to the community as a whole, and not to the individual members who have only a usufructuary right, prevents the ugly phenomenon of great concentration of wealth in a few, and poverty and starvation among the rest, in those primitive tribes which still retain their tribal organization and customs.

Every community lacks a few things which are obtainable from the neighbouring peoples, and this fact gives rise to whatever exchange there is among the primitive tribes of India. With a few exceptions (the exceptions being of recent origin, and due to contact with the British Government and the introduction of the rupee), the object of such exchange is not profit, but the direct acquirement of the things not available in a community.

A survey of the tribes of North-East and Central India would indicate the existence, side by side, of four different forms of exchange—(*i*) barter, (*ii*) money-barter, *i.e.*, where a symbol of value, whether in kind or in some form of money token, has been introduced, (*iii*) exchange based on the use of money, and (*iv*) exchange based on the use of credit. It should be noted that all the tribes do not possess all the forms of exchange simultaneously. A few tribes are predominantly in the stage of barter; in the majority of cases money has been replacing barter; and cases of credit-exchange are not so common. Another point worth noticing is that trade and exchange are more developed among the Mongoloid tribes than among the pre-Dravidian ones.

I would now cite examples to illustrate the different forms of exchange. Of the tribes that are predominantly in the stage of barter, mention may be made of the Konds and the Erenga or Hill Kharias of the Simlipal Range of Mayurbhanj State. The Konds barter food-grains and jungle products, *e.g.*, myrabolams (Terminalia fruits), tasar silk cocoons, and dammar, for salt and cloths from the Panos who are low-caste Hindus residing in Kond villages. The Hill Kharias barter honey, lac, frankincense, tasar silk coccons, *sal* leaves, leaf-plates, leaf-cups, *kharika* or bamboo splinters for stitching leaves into cups and plates, wild birds (specially a species called *maina*), etc., for rice. Of the Monogoloid tribes, the Garos barter their field produce for cloths, earthenware, cooking-pots, and other foreign goods.

It should not be imagined that barter has completely vanished from advanced societies. Even now survivals of barter are to be met with in the rural districts of Bengal. During the Second World War a system of barter has been deliberately set up in some places. For example in villages, around

Sevagram (Gandhi's Ashram), Wardha, in the Central Provinces, villagers are bartering their home-spun yarn for food-grains, oil, chillies, etc., from the local branches of the All-India Spinners Association, organized by Mr. Gandhi, who, in the earlier stage of the war, foresaw the coming shortage of food, and inspired this movement. As a result of the institution of this barter system, the inhabitants of that locality have been spared the terrible sufferings of the Indian famine of 1942 and 1943.

A special kind of barter may be mentioned here, *i.e.*, barter involving trade in human beings. The Konds used to buy *meriah* (victims for human sacrifice) for brass utensils, cattle, corns, etc. Slaves used to be bartered among the Angami Nagas for cows and conch-shells, and among the Lushai Kukis for guns. The rate of such barter was traditionally fixed. According to Mr. Arbuthnot, Collector of Vizagapatam, each *meriah* had a fixed price consisting of forty articles such as a bullock, a male buffalo, a cow, a goat, a piece of cloth, a silk cloth, a brass pot, a large plate, a bunch of plantains, etc. According to major John Butler, who wrote in 1855, the price of a male slave, among the Angamis, was one cow and three conch-shells, and that of a female slave three cows and four or five conch-shells. When guns first made their appearance in the Lushai Hills, the western tribes used to barter one strong slave for two guns from the eastern tribes.

Cases of money-barter, where some commodity has taken first rank as a token of value, are not much in evidence among the primitive tribes of India. I have not come across a single clear case like that of the Ifugao of the Philippines, which furnishes a very good example of money-barter. Among the Ifugao rice is both a staple food and a least common denominator in exchanges. There is only one reference to unhulled rice being used by the Ao Nagas of Assam as a standard of value. But this has now been replaced by British currency. The reference in question is, "Free access to the market-places and the contacts with Europeans have led to the introduction of metallic currency of India as the medium of exchange, to the displacement of unhulled rice, which had been the standard of value before."[1] Conch-shells and small Manipuri iron hoes, among the Angamis, are regarded by Hutton to have once served the purpose of currency.[2] It was possible to make one Angami hoe out of three Manipuri hoes, and one conch-shell, equal to the breadth of eight fingers, was worth a cow. I am inclined to think that the use of conch-shells and Manipuri hoes among the Angamis was more an illustration of money-barter than of currency. The same may be said of the use of flat metal gongs and worn-out blades of daos among the Chang, one of the trans-frontier tribes of the Naga Hills. The worn-out blades can be converted into new daos, and the metal gongs were worth five rupees (now dropped to eight annas). They are also used as money tokens. Here we find another example of money-barter.

Coming to the third form of exchange, *i.e.*, exchange based on money, there are at least two cases where the term native money can be properly used. The first is the use by the Ao Nagas of pieces of thin key-shaped iron, about 8 inches long which are, called 'chabili' in bastard Assamese. These 'chabili' had no other use than that of serving as a measure of value and medium of exchange. Hence they were true money, but they are now being replaced by the rupee. The second case is that of the Yachumi and other trans-frontier tribes of the Naga Hills, who still use strings of quite worthless pieces of conch-shell beads alternated with bits of bamboo as money.

With the extension of British power to every nook and corner of India, and with the consequent breaking down of the comparative isolation of the primitive tribes, British money has been invading and elbowing out the barter system. There are few tribes who have been able to escape from this invasion. It is only a matter of time before the whole of primitive India would be encompassed by the British monetary system. And barter among the primitive tribes would

[1] W. C. Smith, The Ao Naga Tribe of Assam, London, 1925, p. 188.
[2] J. H. Hutton, The Angami Nagas, London, 1921, p. 71.

be a relic of the past, as is already the case with the Santals, who still call a kind of mixed mustard oil, used for cooking purposes, 'barter-oil.' Even wild Baigas are now selling twenty-five mangoes for a pice, and a hundred for an anna. The *Dudh* and *Dhelki* Kharias sell the produce of their fields in the neighbouring markets, and spend part of the sale proceeds in buying salt, tobacco and other necessaries not grown or manufactured by themselves.

As has been mentioned before, the Mongoloid tribes are greater traders than the pre-Dravidian tribes. Of the former again, the Khasis are the greatest traders. Their chief exports consist of oranges, potatoes, bay leaves and areca nuts. Their chief imports consist of clothes, iron implements, coral, glass, brassware, dried fish, etc. Khasi oranges are sold by the *spah* or 100; this *spah* actually contains, not 100, but a little over 3,000 oranges. The *spah* varies with the market. For example, at Phali Hat, the computation of the *spah* is as follows:—

1 Hali=4 oranges.
8 Halis=1 Bhar or 32 oranges.
100 Bhars=shi spah (one hundred=3,200 oranges).

The computation is different at Shella, where—

1 Gai=6 oranges.
5 Gais+2 oranges=32 oranges or 1 Bhar.
4 Bhars=1 Hola=128 oranges.
27 Holas+2 Bhars=shi spah (100)=3,520 oranges.

The price of a *spah* varies from 10 rupees (15*s*) to 40 rupees (£3). The Garos are also good traders. Cotton is their chief article of export, and a source of wealth.

The development of trade goes hand in hand with that of markets. So, it is only natural that we should find well-established markets among the Mongoloid tribes in general, and among the Khasis in particular. There are many large *hats* or markets in the Khasi and Jaintia Hills where hill tribes and plains people meet for a brisk trade. Cherrapunji and Jowai are the chief among them. Kohima is another principal market in the Naga Hills. It is worth noting that the principal source of income of the Khasi Siems or Chiefs is *Khrong*, i.e., the toll raised from the markets within their territories.

Cases of local specialization in trade are also to be found. For instance, the trade in shells and beads among the Angami Nagas is carried on almost entirely by the village of Khonoma. Numbers of people from this village go down to Calcutta and come back through Burma and Manipur for trading purposes. The occupation of Burma by the Japanese must have now put a stop to this trade.

Exchange among the primitive tribes of India is usually direct and on cash. An instance of exchange based on credit is supplied by the Bhois (many of whom are really Mikirs) living on the north and North-East of the Khasi Hills district. They cultivate lac on the basis of advances made by the Syntengs of Jowai who are to be repaid in lac. The trade in lac is a lucrative one in the Jaintia Hills, but the lion's share of the profits goes to the Syntengs of Jowai who act as middlemen. Here we find the phenomenon of middle-men in primitive trade. Synteng middlemen sell lac to Marwari merchants who visit all the plains markets frequented by the hillmen. This lac is finally exported to Calcutta.

Exchange, whether barter or otherwise, is usually inter-tribal, and not intra-tribal. The Konds barter their goods with the semi-aboriginal Hinduized castes like the Panos, Lohara, Romaru, and Sundis. The Garos buy their daos, swords and cloths from the Megams in the Khasi Hills. They purchase *Kancha*, a kind of cotton cloth, dark blue or red in colour, from the Plains Garos to the north. The Garos sell timber and lac to traders from the plains of Mymensingh. The Angami Nagas purchase a special kind of salt made from brine wells from the Kacha Nagas. The Khasis buy their silk cloths from the Assam Valley, and

from the villages of Nongtung and Khyrwang in the Jaintia Hills; they sell oranges, potatoes, bay leaves and areca nuts to the plains merchants. The Bhois sell their lac to the Syntengs. In short, inter-tribal trade is the general rule.

There are, however, a few cases of intra-tribal trade. For example, the Syntengs of Mynso specialize in spinning cotton thread. The Syntengs of Suhtnga purchase this thread from the Mynso people and manufacture sleeveless coats.

Markets among the primitive tribes are not completely isolated, and independent of outside influence. The ebb and flow of the big business centres like Calcutta is clearly manifested in the price-fluctuations in these markets. For example, the prices of cotton and lac among the Garos, and those of lac among the Khasis are subject to wide fluctuations in accordance with what goes on in the Calcutta market which, again, reflects the position in international markets.

In paragraph 3 of this article, it has been mentioned that the object of primitive exchange is not profit but the obtaining direct of the necessary goods. In view of the invasion of primitive economy by the rupee this statement has to be modified. The element of profit has now been entering primitive trade in India. A few tribes are already advanced in that direction. I am speaking especially of the Garos and Khasis. The former tribe has been carrying on a lucrative trade in cotton and lac. The Khasis are earning good profit out of the export trade in oranges, potatoes, bay-leaves and areca nuts. The lac trade of the Syntengs is also highly profitable.

I would now deal with the institution of credit and interest. This institution is of recent origin among the primitive tribes of India, and mainly due to the result of the introduction of money and money-lenders. For generations the problem of indebtedness has been weighing down the peasantry of India, Hindu as well as Mohammedan. Now, this has raised its ugly head among the primitive population. Usurious money-lenders are strangling the simple and once happy primitive folk of India. External money-lenders are giving them loans at exorbitant rates of interest either for foreign drinks or cultivation. Foreign drinks are being introduced as the result of the excise policy of the Government, which has made the manufacture of indigenous liquor from *mahua* fruits illegal. The Konds have already lost most of their valuable lands to these money-lenders. The Santals are suffering terribly under the burden of indebtedness. When crops fail on account of drought or excess of rain, the Kharias also have to borrow grains or cash at high rates of interest from the *mahajans* or money-lenders. Hill Kharias are forced to sell honey, lac, frankincense, jungle birds, etc., to the money-lenders at prices far below those in the market, in repayment of the loans and interest. Among the Lhota Nagas loans of different things have different rates of interest. Money brings 50 per cent. simple interest for two years only. A loan of six baskets of rice brings an annual interest of four baskets (about 66·7 per cent.) till the principal is paid. A loan of salt demands the highest rate of interest, which is 100 per cent. per annum compounded. As a result, such loans are promptly paid. A loan of seed paddy, however, has the first claim for repayment.

Some primitive tribes possessed the institution of credit and interest even before their contact with the British Government. Such are the Lhota, Sema and Rengma Nagas, etc. It seems that this institution grew out of a sense of social duty. For loans among these tribes usually take the form of paddy or rice, and it is considerd churlish, as among the Rengma Nagas, for those with good harvests to refuse to help those whose granaries have become empty before the next harvest. The dominant motive was social help, and not usury or living on interest. This is evident in the Rengma custom that allows interest to run for one year only. The rate of interest among the Rengmas is one basket of rice on one basket, and two baskets on anything up to five or six baskets, which is the usual limit of a loan. Among the Angami Nagas of Kohima and Khonoma, who are more in contact with civilization, a class of

money-lenders has come into being, who charge high interest, and try to realize it to the last farthing.

In conclusion, I would make a few remarks about consumption which may be defined as the satisfaction of human wants. Things that directly satisfy human wants and are desired for their own sake are called consumers' goods, *e.g.*, food, clothing, houses, etc. If an individual or a community is to survive at all, these wants must be satisfied. That is why all economic activities are directed to the satisfaction of human wants. The goods, on the production of which, the economic efforts of the primitive tribes of India are concentrated, are, food, drink, clothing, ornaments, houses, domestic articles, implements, weapons and musical instruments. Unlike modern industrial societies, there is no gulf between production and consumption among the primitive tribes, that is, production is carried on for the immediate object of consumption.

The consumption of food is the most important of all forms of consumption among the primitive tribes of India. Though there has been no scientific analysis of primitive dietary, yet it may be said, from observation, that food consumption is not what it should be from the point of view of the modern medical conception of a balanced diet. In primitive dietary starch occupies a disproportionately preponderant position. Starch is taken mainly in the form of rice. Some tribes like the Gonds and Baigas take it in the form of small millets, called *kodon* and *kutki*. There should be more protein and fat in their diet. It might be of interest to note here that in 1931 I visited a Garo village in the heart of the Madhupur forest, in the district of Mymensingh, not far from the Garo Hills. The majority of the Garos were Hinduized, belonging to the Vaishnava sect. A small section was Christianized. The Christian quarter of the village was separate from the Hindu quarter. The headman of the Hindu quarter was giving a feast that day, and invited me to join it. I gladly accepted the invitation, and was entertained with boiled rice *(bhat)*, boiled pulse *(dal)*, and a vegetable curry. There was no fish or meat. This might be due to the fact that they were *Vaishnavas* (worshippers of the deity *Vishnu*), who are vegetarians. Very little fat was used in cooking. Perhaps, there was just a little mustard oil in *dal* and *curry*. Whatever protein food the aborigines have is supplied by hunted and domestic animals. But they cannot have it frequently or in adequate quantities. The reservation of forests and game laws have furthur restricted the source of their food supply in general and protein supply in particular. Protein deficiency may be partly remedied by the introduction of the drinking of milk. At present the Mongoloid Indo-Chinese tribes have a prejudice against milk. With the overcoming of this prejudice by educative propaganda, one source of protein supply may be opened up.

At certain seasons of the year primitive dietary gets deficient also in quantity. Summer is the most difficult period for most of the tribes, when they get short of food, and have to depend more on the roots and tubers of the forests. The Konds have given the name of *sukki kalo* or the hungry season to the summer, when wild fruits and roots become their main source of subsistence. The Lushai Kukis, in their scarce season, reserve whatever food-grains they have got for the children, while they themselves live on the forest produce. In order to remedy the above defects in the consumption of food among the primitive tribes of India, it is not enough to give a prescription of a balanced diet. Above everything else, it is necessary to develop the economic resources of the tribal areas primarily in the interest of the tribes, and not for the profit of outsiders. This is not to say that tribal areas would form a self-sufficient economy isolated from the rest of India. On the contrary, the economic development of the tribal areas is organically bound up with that of the whole of India. But in any plan of development the interests of the aboriginals must not be sacrificed to those of others.

GS 15.5

A POEM

BY THE DANISH POET AND PLAY-WRIGHT ARNOLD HENDING

TRANSLATED INTO ENGLISH FROM THE ORIGINAL TEXT IN DANISH BY P. K. BANERJEE, N.K.I. (SWEDEN).

1

For him she waited—none but only him,
For her to wait and wait was easy, sure.
She went about in vernal splendour clad
And laughed at what in time she might endure;
We, once at last shall meet, when he himself doth come,
A song mature, two strophes, then will sure become.

2

For him she waited—none but only him,
And years grew out of days, now all gone by:
Now, for the first time, anguish seized her heart,
As back she looked to past, with many a sigh.

3

He'll come himself—to him she need not go,—
This is her faith—believes she firmly so:
Persists she in her fervent faith, when, lo!
Before her path, the first faint shadows grow.

4

For him she waits—and none but only him,
Her first tears, drop by drop, begin to fall:
The sun doth fly the sky, so scared is he,
Her tremulous voice—the voice that him doth call:
If he doth come, he'll come of his free will,
Till then, 'tis meet, my soul, thou shouldst be still.

Miscellany

BENOY SARKAR

INTERNATIONAL CALCUTTA

One of the most salient features in the pattern of mammoth agglomerations of human beings is furnished by the complexity of relations between the heterogeneous races that make them up. The racial composition of a cosmopolis like Calcutta can be analyzed to afford specimens of this societal complex. In 1931 the inhabitants of Calcutta fell into the following three groups according to birth-place within or outside Bengal:

Categories	Per 1000 inhabitants.
1. Born in Bengal	668
2. Born in non-Bengal India	318
3. Born outside India	14

We understand that 332 out of 1000, *i.e.*, one-third of the entire population of Calcutta was non-Bengali. The non-Bengali element can be further analyzed as follows :

Categories		Number	Per 1,000
I. Indian		380,428	318
II. Non-Indian		16,898	14
	(1) Asian	... 7,548	
	(2) European	... 8,971	
	(3) African	... 64	
	(4) American	... 226	
	(5) Austrian	... 89	
III. Total ...		397,326	332

There were altogether 16,898 non-Indian and 380,428 Indian non-Bengalis in Calcutta. This is the pattern of " international Calcutta " in 1931.

FOREIGNERS IN THE U. K., FRANCE AND GERMANY

The relative position of foreign-born in Bengal is indicated below for the period 1881-1931 :

Year	Number	Percentage of Total Population	Index
1881	863,595	2,40	100
1931	1,855,708	3,63	150

The position of foreign-born in certain countries of Europe (1881-1921) is exhibited below in the perspective to that in Bengal (1881-1931) :

	Bengal Percentage		Index	U. K. Percentage	Index
1881	2.40		100	0.91	100
1921	3.63	(1931)	150	1.82	200
	France Percentage		Index	Germany Percentage	Index
1881	2.67		100	0.34	100
1921	5.97		223	1.51	444

In 50 years the proportion of foreign-born increased 50 per cent in Bengal, but in 40 years—increased 100 per cent in the U.K. 123 per cent in France, and 344 per cent in Germany. The increase in the inter-provincial or international contacts during four decades is palpable, especially in the three leading countries of Europe. The category, " international " or " inter-provincial " migration, is but a conventional term. Many of those relations or population movements between different regions which are known as inter-provincial in India are to be described as international in Europe simply because of the political constitutions and the politics of boundries. From the standpoint of Europe as a socio-demographic unit there is no reason why these movements should not be described as inter-provincial migrations. External or internal colonies, permanent or temporary, are but matters of nomenclature. The facts of migration or colonizing, on the one hand, and the inter-racial or ethnic socio-cultural intermixtures, on the other, are the solid realities of sociation in these phenomena of " foreign "-born settled in any region.

NON-BENGALI ELEMENTS IN THE BENGALI BIOTYPE

The societal relations of large human agglomerations can be envisaged, among other ways, by the " sex-ratio " of international Calcutta, *i.e.*, the number of women of their own races per 1,000 non-Bengalis. This sex-ratio is indicated in the following statement :

Categories	Men	Women	Women per 1000 men
I. Indian	312,140	68,288	219
II. Non-Indian	12,388	4,510	364
Total Non-Bengali	324,528	72,798	224

The table says that the non-Indians did not have more than 364 women per 1,000, and the non-Bengali Indians more than 219 per 1,000. The sex-ratio of the entire non-Bengali population was 224.

In inter-human relations, then, it is obvious that non-Bengalis (both Indian and non-Indian) have chances of coming into sex-contact with Bengali women. Hence many alleged Bengali children are likely to have non-Bengali fathers Race-mixture, *varna-samkara* (blood fusion) or miscegenation is then to be taken as a social reality along with adultery and prostitution in international Calcutta.

Indian statistics are shy of records about illegitimate births. The incidence and distribution of inter-racial sex-contacts are hardly known. But deserted women, unmarried mothers and foundlings are becoming important enough to demand " social service " institutions for them. For the time being, therefore, the intimate contacts (in and out of wedlock) between Bengali women and non-Bengali men have only to be the subject-matter of conjecture and guess-work. Perhaps some day anthropometrical surveys may lead to the detection of diverse ethnic strains in the so-called Bengali biotype and to the demonstration of Calcutta as the melting pot of races.

MELTING POTS OF RACES

It is to be understood that social contacts of the form envisaged here are not the *differentia* between a metropolis and an ordinary municipal or non-municipal town or even a village, whether in East or West. These intimacies,—pre-marital or post-marital—are commonplace occurrences in the smaller, medium or large settlements of India as elsewhere in the two hemispheres—although statistical accounts relating thereto are, naturally enough, either non-existent or inadequate. The noteworthy points in regard to all metropolitian social complexes are (1) the great diversity of the *racial factors* enabled to participate in these inter-human relations, and (2) the large *number of individuals* that are normally in need of these sociations. Between a metropolis and an ordinary town or a village the difference in this regard is not one of kind but of quantity and variety. The topic is vast enough for extensive monographs from ethnic as well as cultural and socio-political standpoints.

The cosmopolises as the melting pots of races are likely to possess an importance in regard to the "qualitative" transformation of the peoples. Eugenical evaluations or race-mixtures cannot yet be based on a precise scientific basis. The scientific world does not, perhaps fully accept the British sex-psychologist Havelock Ellis's data in *A Study of British Genius* (London, 1926) where he establishes an equation between the genius-zones and the zones of race-mixture. But the facts of race-mixture are too prominent in every country to be overlooked in politics, economics, and sociology. In the educational and cultural development of nations *varna-samkara* has need to be appraised at its proper worth.

Round the World

Greek Tragedy—

Dire calamities have befallen the *Hellenes*—tragedies truly Euripedean in their intensity. The skies of Greece are now painted in sombre colours. Forebodings are already heard of future ills which may befall that unhappy country; these will be nothing new for Greece, which has seen the Peloponnesian Wars, the fratricidal contests of the Byzantines, the horrors of Venetian domination and of Genoese pirates and the storm and stress of Ottoman rule.

"Where are the snows of yester-year?" The *Acropolis* of Athens witnessed the humiliation of Greece at the hands of Nazis. The Ottoman cannon-marks in the walls of the Acropolis and of the Parthenon have been followed by bigger marks from Nazi *howitzers* and mortars. The bees have forgotten to garner their honey on Mount Hymettos. It now harbours snipers and guerilla-fighters. The two main streets of Athens—the *Othos Stadiou* and the *Othos Panepistemiou*—which used to be filled by gay and vivacious crowds, now provide lurking shadows of death: the assassin and the denouncer. The square known as the OMONOIA must now have barricades instead of bandstands. The ZAPEION, where exhibitions of arts and crafts used to be held in the spacious days of peace, is perhaps now used as barracks. The ruins of the Temple of Olympian Zeus stand as uncertain witnesses to the spirit of Classical Antiquity. The Diplomatic Quarter along the avenue known as RIGILLIS—where Venizelos' house stands—must be the same as ever. That is where the plots which humiliate and ruin Greece are hatched.

The forces of ELAS which are national, patriotic, liberationist forces are now singled out as rebels by their one-time sympathisers. Factions are fomented against ELAS and Civil War has been manufactured on the usual stereotyped lines. Statesmen of interested countries justify their interference in unctuous terms. The pusillanimous Prime Minister—M. Papandreou—would like to feel patriotic and resign, but he is over-awed by "*force majeure*"; moreover he is quite satisfied with the exquisite cuisine provided for him at the *Senodochion Megalo Bretania* (Gt. Britain Hotel). Meanwhile, the people are dying like dogs in the streets. The intolerable tyranny of the Nazis resulted in famine and pestilence, from the ravages of which the Greeks are still suffering intensely. The evil legacies of the Kondyllis and Metaxas régimes are being felt to-day. The cup of bitterness, of morbidity, is full to the brim. The ELAS naturally considers the extremists of the Metaxas régime, *i.e.*, the "Rightists" as their natural enemies and the hatred is returned with interest. Britain by her "nursery-governess" attitude has scarcely soothed acerbated feelings and this sponsoring of the cause of the reactionary and antediluvian elements has profoundly shocked public opinion in Greece and elsewhere. It bears an unfortunate resemblance to Fascist intervention in Spain during the Spanish Civil War.

Manchuria: Economic Conditions—

A recent issue of the "Far Eastern Survey" (published by the American Council, Institute of Pacific Relations) has some interesting observations on economic conditions in present-day Manchuria and the stringent control by the Japanese of every feature of the economic life of that country. It seems that all persons must be engaged in productive work and each man must do three months' compulsory labour every year. Coal and gold mines employ the largest number of workers.

The purchase of all goods is restricted. Money must first be exchanged into coupons and all prices are controlled. The population is divided into three classes. Class A, the Japanese, may buy husked rice, wheat, flour, wine, meat and vegetables; Class B, the Koreans, may buy unhusked rice, wheat, flour and vegetables; and Class C, the Chinese, are allowed to buy only vegetables and salt. This is indeed a novel kind of rationing!

Feminism in Turkey—

The Kemalist Revolution and the Kemalist Renaissance gave a great impetus to the Feminist Movement in Turkey, but did not create it. Already in the Nineteenth Century there was a vigorous Feminist Movement in Turkey. Women had their own political clubs and lectured at political meetings. These were, in a sense, direct descendants of the Medieval Sodality of women in Anatolia : the *Ham-Bājiyān-i-Rūm*, or the ' Sisters of Rum.' The mysticism of the Medieval Sodality had been replaced by the passionate fervour and action of the Political Club.

During World War No. 1 Turkish women had fought and suffered for their country. One of the noblest of Turkish women—Halide Edib Hanym—had fought as an artillery officer. She is a great novelist. Her novel " *Ateshin gömlek*" (" The Shirt of Flame") was one of the basic books of the Turkish Revolution. It inspired the Turks to heroic deeds in the cause of their country. A few years ago Halide Edib toured India and wrote her reminiscences of the country. She, like her fellow-countrymen and countrywomen, is a great admirer of Sarojini Naidu; in fact, she herself may well be called the ' Sarojini Naidu of Turkey'.

Syed Jamal-ud-din Al-Afghani—

There was a time when the name of Jamal-ud-din Al-Afghani shook the Orient. In the Nineteenth Century his personality conjured up dreams of future greatness for Asia and a cultural, spiritual and physical cohesion of all Asiatics. Syed Jamal-ud-din's interests ranged from the Indus to the Bosphorus and he had travelled that distance. Years of wandering and years of profound meditation had fitted him for the stupendous task of making Asia fully aware of the menace of Europe. Ever since the Crusades of the Later Middle Ages, Europe had been attacking Asia and making inroads into Asiatic existence. The Orient had been defeated in an unequal struggle and it was to resurrect the spirit of Asia that Syed Jamal-ud-din had come forth and had traversed plains, deserts and mountains. His spirit truly exemplifies Goethe's saying " *Ohne, Hast Ohne Rast* "—" Without haste, without rest."

Syed Jamal-ud-din left wonderful disciples : Mohammed Abduh and Zaghlul Pasha—his Egyptian followers, who continued his good work. In Turkey he influenced the great diplomat and dramatist : Abdul Hakk Hamid. He had also indirectly inspired the great Turkish reformer and precursor of Ataturk : Zia Gök Alp.

A man of towering intellect and sublime soul, Syed Jamal-ud-din will live for ever in the hearts of all patiots. Iran and Afghanistan dispute his birth-place, but Syed Jamal-ud-din was above national boundaries. After all these years his body is now being taken from Baghdad to Afghanistan. Living he traversed vast distances in Asia and even dead, he will be carried over vast distances, till he finds a final resting-place in a country, which also possesses the tomb of another great Asiatic : Zahir-ud-din Muhammad, known in Indian History as the Emperor Babar.

Sadhu Vaswani.—

During the recent *Gita Jayanti*, Calcutta saw once more a great personality of the past : Sadhu Vaswani. He belongs to that stirring epoch of Nationalist India—1904-1905 and was a contemporary of the great patriots : Swami Abhedananda and Brahmabandhab Upadhyaya. Vaswaniji's stirring message recalled to us the glorious and momentous days of the past. He is also a symbol of inspiration for the future.

S. K. C.

Reviews and Notices of Books

Rajput Studies.—By A. C. Banerjee. Pp. ii + 340. Published By A. Mukherjee and Bros., Calcutta.

Annexation of Burma.—By A. C. Banerjee. Pp. iii + 338. Published By A. Mukherjee and Bros.. Calcutta.

Professor Banerjee is to be congratulated on his new publications. Though they deal with widely different regions, his Rajput Studies and Annexation of Burma bear the same marks of sound judgment, mature scholarship, critical discrimination and unsparing industry that characterise his previous works. The Rajput Studies open with the early history of the Guhilots and briefly review the main features of Rajput polity but the most important chapters are those dealing with the British relations with the leading states of Rajasthan. Unromantic as the subject is Professor Banerjee's study, based mainly on unpublished English manuscript records, reveals the pathetic story of misrule, anarchy and confusion of the days immediately preceding the establishment of *Pax Brittanica*.

The Annexation of Burma is the sequel to *The Eastern Frontier of British India* and forms an objective study of British expansion in the East. Lord Dalhousie was probably genuinely anxious to maintain peace but Commodore Lambert was hardly the proper agent for implementing that policy. Professor Banerjee's narrative leaves an impression that the Second Burmese War was not entirely unavoidable. The Court of Ava inspite of its arrogance was prepared to concede all the main demands. The offending Governor of Rangoon was recalled and humiliated. Burma offered to pay Rs. 9000 to Captain Sheppard and Captain Lewis, while the compensation demanded by Lambert on their behalf amounted to Rs. 9,948 only. The difference was too paltry to cause a war but the Commodore proved too combustible for negotiations. The Third Burmese War was the inevitable corollary of the Second. Before blaming Thibaw for plunging his country in a needless war we must not forget that the peaceful efforts of Mindon had completely failed to ease the situa-

tion. The mutual suspicion, and conflict of interests embittered the feelings of the victors and the vanquished alike and annexation was probably the only sensible solution of the difficulty.

Professor Banerjee's excellent narrative is based on the sound foundation of the original sources and we have no doubt that these two volumes will form a welcome addition to the library of every serious student of Indian History.

S. N. S.

The Nature of Self.—By A. C. Mukerjee, M.A., Reader in Philosophy, Allahabad University. Second Edition. Published by The Indian Press, Ltd., Allahabad, 1943. Pp. xiii+403. Price Rs. 7-8-0.

The Self is central to all experiences of objects and should not be confused with any of them. But we find in the history of Philosophy a persistent tendency to decentralize the Self and identify it with some object or other which stands on the periphery. Such a tendency inevitably leads to various misconceptions about the real nature of the Self. Some of these misconceptions have been exposed by philosophers from time to time, but others still remain to be examined and eliminated, The idea of the Self as identical with the body or the senses does not now find favour with philosophers. But the conception of the self as a conscious substance or a stream of consciousness still holds its own in modern philosophy. So also the Hegelian idea of the Self as a conscious subject which is correlated to a world of objects is hailed by many as the highest and truest conception of it. The object of the book under review is to show that all these conceptions are vitiated by the fallacy of objectifying the Self and forcing it out of its central position in experience. It aims also at showing that the true nature of the Self is more precisely and correctly explained in Saṅkara's Advaita philosophy. According to it, the real self is pure consciousness which is identical with pure being and is the unobjectifiable light which illumines the whole world of objects.

The book opens with a brilliant exposition of the ego-centric paradox in philosophy which has the effect of establishing the centrality of the Ego (*i.e.*, Self) in the knowledge situation. Then the psychological theory of the Self in its different forms is discussed with reference to some of its leading exponents, and it is shown that the psychological approach to the problem of Self ends in identifying it with one of the pseudo-egos. The epistemological method of studying the self leads either to the agnostic theory of the self as a *focus imaginarius* or to some other view in which agnosticism is avoided at the cost of objectifying the Self. This is shown by a critical exposition of the views of T. H. Green and E. Caird. That consciousness as an unchanging principle of manifestation is the basis of all reality and the pre-supposition of all knowledge of objects is next established by an examination of the views of Locke, Hume, W. James, Bergson, Rāmānuja, the Nyāya-Vaiśeṣikas, the Buddhists and others. Then a distinction has been made between consciousness as immediate experience and self-consciousness as mediate experience. In the light of this the learned author has maintained a real distinction between the Advaita and the Hegelian position, a fact which has been consciously or unconsciously overlooked by some modern interpreters of the Advaita Vedānta. In this way we are led to a view of the self which is neither Hegelian nor agnostic in tone and character. The two appendices at the and of the book have much value in removing certain serious misconceptions about the Vedānta philosophy.

The main point in the Theory of the Self, accepted in the book, may be stated as follows. 'The Self is something other than the terms of a given relation. All categories are relational and so inapplicable to the self which is non-relational. The self manifests all objects, though it requires nothing else to manifest it. It is ever present in all our knowledge and all our activities in its pure immediacy and, as such, it can neither be denied nor objectified, It may be positively described as the Conscious Principle to which all objects are presented, but it does not itself belong to the orders of objective reality at all. The Self is not a category and cannot, therefore, be said to be a system or a relational whole, or again a unity-in-difference. It is the ultimate, non-relational consciousness which is necessarily distinctionless, unobjectifiable and immediate. It is not unknown and unknowable 'x' or a thing-in-itself; but is knowable *par excellence* as the foundational consciousness pre-supposed in all knowledge.'

The method of study followed all through the book is comparative and critical. It bears ample evidence of the author's extensive study of and sound scholarship in Indian and Western Philosophy. The need for a second edition of the book within a short period of time is also an indication of its great merits and wide appreciation. It renders a very substantial service to the study of Philosophy and throws much light on some of the persistent and perplexing problems of Epistemology and Metaphysics. It deserves careful reading by all serious students of Philosophy.

S. C. CHATTERJEE.

The Crisis of the Modern World—By Rene Guenon (Luzac). Price Rs. 6/5/-. Pages 178.

Each man feels that Civilisation today is passing through a crisis. Human intellect is at diagnosing the cause of the present confusion. The author thinks that Modernism in its emphasis on individualism, speed and materialism is at the root of the confusion. The cure lies in Traditionalism, by which he means the spiritualistic conception of Science, inspired wisdom of Philosophy which are vouchsafed to the Elect who see more of Man and Nature than profane science and materialism can do. The author is for reviving the traditionalism which is not dead; it cannot die, for it originates in the finer intellect and this sovereign faculty is ignored in the present day Philosophy of Pragmatism ' In so far as it consents to serve for the attainment of practical ends and to secure no more than a mere instrument subordinated to the requirements of the lowest and corporeal parts of the human individual." The nature corollary to such philosophy is individualism, the denial of hierarchy in social life, the refusal of a government by the elect and the democracy based on number. Each one of them, the author thinks, is based upon a superficial philosophy, the philosophy of the mass mind which instead of vitalising Western Civilisation is at the root of its not-too-far-off crash.

Traditionalism, found in its last remnants in the Catholic Church in the West and in its vigour still in the East, especially in India, is intensively living, because its inspiration comes from Reason and Revelation which sees the working of the Word in the heart of creation inspiring saints and philosophers to the diviner knowledge of things. It gives the secret and sacred wisdom in Science and Philosophy and establishes the *naturalness* of social types and a social hierarchy based on Karma ripening into character. Modernism by effacing out social types and hierarchy is introducing a confusion in society and state. The author condemns the economic basis of historical events and the efforts at economic explanation of all social convulsions and changes. There is an evident fallacy and contradiction in assuming that the masses are free and "spontaneously acting and governing themselves" while in *reality* they have been led in one manner or another—they represent a passive element, a "matter" in the Aristotelian sense of the term.

The author utters the words of wisdom when he says, "Orientals who bring themselves to consider economic competition with the West, despite the repugnance they feel for this kind of activity, can do so only with one purpose, to rid themselves of a foreign domination that is based on mere brute force and on the material power that industry supplies."

The book is thoughtful and is based upon close observation of facts and the conclusions he draws are sane. Those in India who are enamoured of the modern developments in the West should read this book closely and think thousand times before they are out to disturb the fundamental structure of social life in India and to destroy the ancient wisdom of this land. Happily today Indian affairs have at their helm a mind which sees and guides rightly. India shows the path to Peace to a disgruntled society.

One word more. The author thinks that Democracy is a government by the mass and the number, by quantity and not by quality. The truth is that democracy is not yet established anywhere. It is not the government of the *people*; it is government by *free persons* moving in harmony and concord and recognising the spiritual basis of life and society, where no consideration is thought higher than the personality of man, which is an end in itself. Kant advances the solid ground of Democracy in recognising "humanity as end into itself," but which, alas, has been denied in his very land of birth and activities.

MAHENDRA NATH SIRCAR.

Ourselves

DR. BORODAKANTA OPHTHALMIC PRIZE

Mrs. Hemaprabha Roy has given a donation of Rs. 5,000 for creating an endowment for the annual award of a prize, to perpetuate the memory of her husband, the late Rai Bahadur Dr. Borodakanta Roy.

The Prize would consist of a gold medal or cash or medical books or ophthalmic instruments, to be awarded to the best successful Hindu candidate in the newly created Ophthalmic Surgery paper in the Final M.B. Examination of the University of Calcutta.

The University has accepted the offer with thanks.

DELEGATE TO THE CONFERENCE OF MANUFACTURERS OF CHEMICALS AND PHARMACEUTICAL PRODUCTS

Professor Mahendranath Goswami, M.A., Dr.es Sc., has been appointed a representative of the University of Calcutta at the Conference.

THE ASUTOSH MUSEUM OF ARCHAEOLOGY AND EXCAVATION OF A NEW SITE

The exacavation of an old mound at Nannoor (Birbhum District) traditionally associated with the famous Medieval poet Chandidas is proposed to be undertaken by the Asutosh Museum. The District Magistrate of Birbhum, Mr. S. N. Chatterjee as President of a local committee formed in this connection, has offered Rs. 1,000 to the University towards expenses of excavation. A survey party headed by Mr. Kunjagovinda Goswami, M.A., Excavation Officer of the Asutosh Museum, has already conducted preliminary explorations and the site appears to be fairly ancient.

SOCIAL WELFARE WORK COURSE AT CALCUTTA UNIVERSITY

The third Social Welfare Work Course of Calcutta University will begin with 19 labour welfare officers from various parts of India, nominated by the Central Government, and 22 officers attached to different industrial organizations in and around Calcutta.

During the first year 22 labour welfare officers attended the course, while last year the trainees numbered 26, of whom six were nominees of the Central Government.

This course was mainly designed by the University in collaboration with the Indian Jute Mills Association for the training of industrial labour welfare officers, as both the Association and the University felt that future industrial labour problems would require scientific handling for which a certain amount of training was necessary.

The subjects taught include Sociology, Statistics, Applied Economics, Psychology, Industrial Laws and Public Health and Sanitary Laws. These were so chosen as to have some practical upon bearing the duties to be performed by labour welfare officers. Lectures on different subjects are aided by excursions and visits to different industrial areas and labour colonies.

Official Notifications, University of Calcutta

Orders of the Vice-Chancellor and Syndicate of the University of Calcutta

Notification No. C. 3231 Affl.

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1944-45 the Maldah College, Maldah, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, Arabic, Persian, History, Elements of Civics and Economics, Logic, Mathematics, Commercial Arithmetic, Elements of Book-keeping and Commercial Geography to the I.A. standard with permission to present candidates for the Examination in the subject from 1945 and not earlier.

Senate House,
The 2nd December, 1944.

J. CHAKRAVORTI,
Registrar.

NOTICE

Applications are invited for the Guruprasanna Ghosh Scholarship for study outside India to be awarded in the year 1945, which must be submitted in the prescribed form to the Registrar, Calcutta University, *not later than the 1st February, 1945.*

The Scholarship is intended for such youngmen as may desire to specialise in some subjects of Arts, Science, Agriculture or Industry.

Information regarding qualifications of candidates for the Scholarsbip is contained in the Calendar (pages 451-55, Edn. of 1942).

The prescribed form may be had on application to the Registrar.

Senate House :
The 14th December, 1944.

J. CHAKRAVORTI.
Registrar.

NOTICE

Applications are invited for Ghosh Travelling Fellowships, each of the value of Rs. 4,400-0,0 to be awarded by the University in 1945.

The Fellowships are tenable abroad (*i.e.*, outside India) and are to be held according to the terms and conditions laid down in the rules governing the Fellowships (*vide* pages 148-50 of Calendar for 1942). Each candidate shall be required to submit a general scheme of the work he proposes to undertake during the tenure of his Fellowship.

The Fellowships which are tenable for one year, are open only to persons who have at any time been admitted to a Degree of the Calcutta University.

Applications for the Fellowships should reach the undersigned *not later than the 1st Feb., 1945.*

The application *must be accompanied by a statement form* (which my be obtained from the undersigned), duly filled up.

Senate House,
The 15th December, 1944.

J. CHAKRAVORTI,
Registrar.

NOTICE

Applications are invited for the "Radhikamohan Educational Scholarship" for study in or outside India to be awarded in the year 1945, which must be submitted in the prescribed form, to the Registrar, Calcutta University, *not later than the 1st February, 1945.*

The Scholarship is intended for such youngmen as may desire to specialise in Mechanical Engineering, in Chemical or some other Technical Industry or in Agriculture.

Candidates for the scholarship must be Bengali Brahmins of not less than 20 or more than 30 completed years of age.

Detailed information regarding qualifications of a candidate for the scholarship and rules governing its award is contained in the University Calendar (pages 458-464, edition of 1942).

The prescribed form may be had on application at the office of the Registrar.

Senate House,
The 15th December, 1944.

J. CHAKRAVORTI,
Registrar.

NOTICE

The Examination for the Diploma in Spoken English will be held from Monday the 9th April, 1945.

Applications and fees for the Examination should reach the University not later than Tuesday the 9th January, 1945.

A. P. DASGUPTA,
Officiating Controller.

NOTICE

The next examination for the Social Work Certificate will commence on Monday, the 29th January, 1945.

All applications and fees for admission to the aforesaid examination must reach the office of the undersigned on or before Monday, the 8th January, 1945.

Senate House,
The 16th December, 1944.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Students' Welfare Committee

NOTICE

Applications are hereby invited from candidates for the competition for the Debendranath-Hemlata Gold Medal for the year 1944. The Medal is awarded to the student who passed any of the following examinations in the best of health and paying attention to his physique all through his University career. Graduates who have obtained any of the following degrees are entitled to compete for this Medal *within three* years of obtaining such degree :—*M.A., M.Sc., M.L., M.B., M.S., Ph.D., D.Sc., D.L., M.D.* Competitors will have to appear before the Students' Welfare Committee of the Calcutta University for a routine Medical Examination and will also be subjected to such tests as may be decided upon by the Committee appointed for the purpose by the Syndicate.

In awarding the Medal the record of physical achievements of the candidates all through their academic career will be taken into account.

Applications from the entrants for the competition are required to be forwarded by a member of the Senate or by the Head of any Institution affiliated to this University and must reach the office of the undersigned by the 5th January, 1945.

A. CHATTERJI,
Hony. Secretary,
Students' Welfare Committee, University of Calcutta.

Students' Welfare Office,
Dated 29th November, 1944.

Council of Post-Graduate Teaching in Arts, University of Calcutta

NOTICE

M.A. Examination, 1945

Modern Indian Languages (Hindi Principal)

It is hereby notified for general information that the following changes have been made in the list of books for the M.A. Examination in Modern Indian Languages (Hindi Principal) for 1945 :—

PAPER I

Book recommended—

Adhunik Hindi Sahitya Ka Itihas—Dr. Varshny.

PAPER II

(*a*) *Poetry Texts*

Jaysi—Padmawat (Sankshipta)—Hindi Sahitya Sammelan Edition.

Recommended for reference only—

Pt. R. C. Shukla—Padmawat Ki Bhumika.

PAPER III

(*a*) *Prose Texts*

Brindaban Lall Varma—Virat Ki Padmini.

PAPER IV

(*a*) *Drama*

Durgawati by Badrinath Bhatta or Shivaji by Missra Bandhus.

Asutosh Building,
The 18th December, 1944.

S. N. MITRA,
Secretary.

CALCUTTA UNIVERSITY PUBLICATIONS

Harilila (in Bengali), edited by Rai Bahadur Dineschandra Sen, B.A., D.Litt., and Basantaranjan Ray, Vidvadvallabh. *Demy 8vo pp. 165. Re. 1-14.*

Panini (in Bengali), by Rajanikanta Gupta. *Demy 8vo pp. 134. Re 1-8.*

Reprint of a critical work (in Bengali) on the Sanskrit Grammarian Panini by a distinguished Bengali writer and scholar of the preceding generation. The work was first published in 1875. The author accepts Goldstücker's view as to the date of Panini.

Bani Mandir (in Bengali), by Sasankamohan Sen, B.L. *Demy 8vo pp. 832. Rs. 6-0.*

GIRISCHANDRA GHOSE LECTURES

Girischandra (in Bengali) by Mr. Kumudbandhu Sen. *Demy 8vo pp. 249. Rs. 2-0.*

Girischandra (in Bengali) by Hemendranath Dasgupta. *Demy 8vo pp. 253. Rs. 2-4.*

Girischandra (in Bengali), by Debendranath Basu. *Demy 8vo pp. 109. Re. 1-0.*

Girischandra: Man-o-Silpa (in Bengali) by Mahendranath Datta. *Demy 8vo pp. 187. Re. 1-8.*

Negative Fact, Negation and Truth by Adharchandra Das, M.A., Ph.D., *Royal 8vo pp. 317. Rs. 5.*

"——It is a book which shows real philosophical grasp."——Dr. S. N. Dasgupta.

"——a remarkable performance in the field of modern philosophy and logical thought."——Dr. B. M. Barua.

"——this book compares very well with doctoral dissertations in philosophy at Harvard and other American Universities."——C. I. Lewis, Chairman, Department of Philosophy, Harvard University.

Publications of the University may be had of all leading book-sellers.

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BREEDING AND REARING OF MAJOR CARPS OF BENGAL

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AMONG the fresh-water inland fishes of Bengal *Rahu* (রুই) (*Labeo rohita*), Mrigal (মৃগেল) (*Cirrhina mrigala*) Catla (কাতলা) (*Catla catla*) and Calbasu (কালবোস) (*Labeocalbasu*) are the best, forming the major carps. The other smaller varieties are *Bata* (বাটা) (*Labeo bata*), *Punti* (পুঁটি) (*Barbus puntius*), etc. Unlike the European carps, Indian major carps as a rule do not breed in ordinary stagnant ponds. These are found to breed in rivers and also in special types of ponds known as *bundhs* (বাঁধ). Really speaking, breeding does not occur in the river proper but in the fallow land or in the rice field adjoining a river, which becomes submerged during the heavy monsoon. The rain water collected in this submerged area joins with the water of the river to become a continuous vast sheet of water. The submerged areas become so-called pockets of the river proper.

After the formation of the submerged pockets during the monsoon, sexually mature adult fish of either sex migrate to these pockets from the river proper in search of purer rain water as they have already been stimulated by the addition of rain into the river water and there the females and males get more oxygenated water due to the accumulation of rain. Due to the excessive amount of oxygen, the anterior lobe of the pituitary body of the female gets stimulated causing ready ovulation. This leads the female to hunt for a suitable partner and on getting such a mate the couple start playing about, coiling, rubbing, etc. Ultimately spawning takes place when the females lay eggs and then the males spread milt on them for fertilisation. The fertilised eggs sink down at the bottom. The embryos generally come out of the egg-cases within 15 to 18 hours and float in the water of the pockets. Eventually, most of these embryos come to the river proper and the moment they are in the river these embryos migrate downwards with the current. So most laymen and even fishermen seldom get any opportunity of perceiving the fertilised eggs of carps. Most of them collect the very early stages of fry, which is ordinarily known as *dimpona* (ডিমপোনা).

Fishermen generally catch these early fry or *dimpona* (ডিমপোনা) with nets of fine mesh and sell them in black earthen *hundies*.

It has already been pointed out that the breeding of carps may also take place in special types of ponds known as *bundhs* (বাঁধ). A *bundh* is a kind of pond in the midst of a low-lying paddy land bounded on three sides by high embankments, the remaining or the fourth side being left open, since it gradually merges into sloping ground like a spout. In summer, a great part of the *bundh*

area dries up and is cultivated, while the actual pond always contains some water and harbours mature fish. In the rainy season, water from the upland area rushes into the *bundh* in the form of streamlets, which are locally known as *dhals* (ঢল). On getting a heavy shower, the whole area comprising a *bundh* becomes submerged, and during heavy floods it may even overflow. To prevent overflowing of the *bundh*, as well as to get rid of the old water of the pond, an outlet known as a *bulan* (বুলান), is made on the opposite side of the upland area in the form of a channel which connects the *bundh* with a neighbouring river or a water-course.

With the accumulation of rain water in the pond, the brood fish are stimulated to activity and come out into the shallow parts of the *bundh*, known as *moan* (মোয়ান), for breeding purposes. There may be a little variation of the *bundh* from the description given above. The *moan* may be situated far away from the *bulan* and close to the *dhal*. There is a bamboo fencing, known as *chhera* (ছেঁড়া), at the mouth of the *bulan*. The flow of water through the *bulan* (channel for outlet) can be controlled by plugging it with straw and mud.

From the description of the *bundh* it is evident that the major Indian carps spawn in a shallow vast sheet of stagnant recent rain water for its excessive percentage of oxygen and the idea of spawning of carps in running water is baseless. As a matter of fact, practically no fresh-water fish spawns without some amount of rain water mixed with the old water of the pond. Thus we find spawning of such fish as Shal (শাল) (*Ophicephalus marulius*), Shol (শোল) (*Ophicephalus striatus*), Lata (লাটা) (*Ophicephalus punctatus*), Punti (পুঁটি) (*Barbus puntius*) and Maurala (ময়ুরলা) (*Amblypharingodon mola*), etc., in almost all the common ponds of Bengal. For major carps almost pure rain water is needed and how it is possible in river or pond has already been stated. Another kind of *bundh* may be stated which may be adopted everywhere throughout Bengal. If there be a shallow big pond that dries up in summer, then that may be the collecting space for heavy rains, the depth of which should not be very great. Such a pond is really an ideal *bundh* for spawning of major carps, when the brood fishes are transferred from a neighbouring pond of considerable depth. This idea is not the product of imagination but in reality we find such *bundhs* in vogue in places like Midnapore.

In Bengal the collection of major carp fry is made in almost all the big rivers, but it is strange that actual fry markets are in existence in Western Bengal, forming a regular belt-like area having Murshidabad on the north and Calcutta, Amta, Midnapore towards the base of the belt. The only place in Eartern Bengal where there is a regular fry market is near the Halda river in the Chittagong District. Thus there is great inconvenience for the North or East Bengal districts to get the fry of major carps. The difficulty may be removed if the people of such districts adopt the second kind of *bundh* mentioned above.

Stocking of fry of major carps may not be in vogue in Eastern Bengal, especially where there is floodwater. In such an area people are not sure of their position so they are reluctant to spend money. Recently I had a talk with the Director of Fisheries of Travancore State, where there is floodwater, as in Eastern Bengal and here also people do not stock fry in their ponds as they do in Eastern Bengal.

For spawning of smaller carps such as Punti one should keep a pair of such fish in an earthen *hundi* and should change the water several times during every twenty-four hours. The water must be rain water. This change of water has an invigorating effect and gives ready spawning.

When carp fry become fingerling it is easier to identify them, but such fingerlings are costly and unless we stock very early fry, it would not be an economic proposition.

Besides the points of identification of common carps, one ought to know how to distinguish between the carnivorous from the herbivorous ones. To start with, all the carnivorous fry have the origin of the mouth cavity ventral

to the body, which ultimately goes up gradually with the advancement of age towards the dorsal. The herbivorous on the other hand have their origin of the mouth towards dorsal and in most cases traverses towards the ventral side. There may be few exception, such as Catla (কাতলা) (*Catla catla*) which takes quite a lot of crustacea along with plant food. For this reason Catla (*Catla catla*) has a perpetually dorsal mouth and can be called an intermediate form. I like to point out here that carnivorous fry are equally, if not more, dangerous than the adult carnivorous fish.

In the Fish Laboratory, Calcutta University, an experiment was performed to demonstrate the havoc created by such carnivorous fry. We kept a Boal (বোয়াল) (*Wallaginia attu*) fry and 100 fry of carp in a glass aquarium and the number of carp fry that the Boal fry used to devour in every 24 hours was calculated and in 40 days it was found that one single Boal fry could devour 1096 carp fry and it attained the tremendous size of 292 mm. whereas the carp fry attained the size of 35 mm. only.

The collection of fertilised eggs from the *bundh* is done by mosquito curtain nets. The size of the egg proper is that of a pea-seed with enough mucous outside them giving an appearance of so many pearl beads. These eggs are transferred to small pits or *hapas* (হাপা) with plenty of water from the *bundh*. The eggs that are collected in the Halda River are generally kept in pits of considerable size and the baling of river water is done by means of a narrow boat fitted up with a pulley. The fishermen generally keep the fertilised eggs on a net submerged in water in order to get rid of the egg-cases, when the embryos are liberated from them. There may be an improved method if, instead of a piece of net, one puts a piece of ordinary cloth underneath the net, so that on liberation of the embryos from the egg-cases, these fry will be on the ordinary cloth piece which can be lifted up in order to show the fry to the intending purchaser without any injury to them.

The collected fry are sold in black *hundies*. Fishermen generally put a small quantity of laterite soil in the form of paste in the water of these *hundies*. It has been ascertained that such a mixture has a definite alkaline reaction. The respiratory process of the fish fry together with their excretory products have definite acid reaction.

If the water has alkali right from the beginning then there is every possibility of neutralisation without the ill effect of acid. Now the question is that laterite soil is not available everywhere in Bengal. Lime is a good substitute for an alkaline substance like laterite soil and is available at all places. If we put 4 oz. of lime to a gallon of water, then the fry can live in it with ease. But the lime should be given after thoroughly pulverising it so that there may not be any difficulty regarding the choking up of the respiratory tract of the fry. Lime may also be put in *hapas* in the same proportion and form.

The two fundamental problems of fry and fish are food and respiratory aid. The greatest cause of fish mortality is the difficulty of respiration. The dissolved oxygen of the water of the *hundy* may not be sufficient, so fishermen generally give aid by hand paddling. This hand paddling is not only troublesome but also impossible at all times, particularly when the carrier is in motion. The inner tube of an used motor tyre or a bicycle tyre serves satisfactorily. Inflate the inner tube with a hand pump and put a thin rubber tubing to the nozzle and also put a pinch-cock at the free end. On regulating the pinch-cock one would get air on immersing the free end of the rubber tubing in the water of the *hundy* during transport of fry.

The best time to prepare a pond for pisciculture is the latter part of summer, when the embankments are exposed to a great extent due to the drying of the water of the pond. The weeds, which lie on the embankments during this part of the season should be removed. The weeds are to be removed along with some earth. If there are plenty of floating plants on the surface of the water, then these should be removed by dragging a piece of strong rope from one end of the pond to the other and then these heaps of floating plants should be removed at a distance from the embankment. If these are not removed

to a distance then the heaps may come down again to the pond during monsoon along with a heavy shower and then they may grow again to cover the water. If the pond has rank vegetation and one wants to get rid of it along with the roots, then the best way is to put a long pole of bamboo horizontally a little below the surface of the water and roll it from one end to the other of the pond in various directions. This will enable one to drag the plants along with their roots which will be twisted around the bamboo pole. But one must be very cautious about deciding whether the aquatic plant should be removed or not for the fact that mature carps live on this kind of vegetation. It is only the excess of vegetation that one should remove.

Then by dragging a net one can get rid of the remaining parts of plants either floating or immersed, along with the liberation of gases accumulated at the bottom. Generally the gas at the bottom is carbon dioxide but sometimes one can get even marsh gas. There is another advantage of the dragging net and that is the capture of the carnivorous fish. Lay people are absolutely ignorant of the facts of how much havoc these carnivorous fish can create.

Now it can be easily imagined that if the fry of a carnivorous fish can do such havoc, then what an amount of destruction a full grown fish may do! Besides, where is the certainty that the pond will contain only one or two carnivorous fish? So the rearing of major carps cannot be done in a pond where there are carnivorous fish.

Accumulation of débris at the bottom is certain in an old pond. This débris produces gas after rotting. The gas cannot be liberated without scrapping the débris. But scrapping the débris of the pond may bring disastrous effects, that is, by stirring the debris they may choke the respiratory tract of fish and fry. If one wants to clean the débris of the pond, then *hurra* (হাড়া) is the best means for it. A few long bamboo poles are tied together as a bundle with small twigs inserted inside the bundle in order to make it heavy. Now this bundle of bamboo poles is kept at the bottom of the pond and, putting two strong ropes at the two extremities, it can be dragged at a particular direction by two men on either bank of the pond. In this way the projected twigs of the bamboo pole bundle scrape through the débris and liberate the accumulated gas. If a small quantity of the bottom débris is removed daily, then the cost is much less and there would not be any scarcity of food. Such a device has been made in the Fishery Laboratory, Calcutta University. It requires a siphon made up of galvanised iron sheet, the cost of which was Rs. 4, pre-war price in Calcutta. Such a siphon has nails at the bottom tube fixed up to scrape the bottom debris of the pond and thereby to liberate the accumulated gas. The top tube has a cap to be closed at the time when the siphon is immersed in the pond and it should be opened suddenly in order to suck the liquid débris inside the bottom tube, to be ultimately liberated into the outer broader tube through the big hole at the side of the bottom tube at its extreme upper end. Now the liquid débris can be poured out in a bucket or in some vessel to be removed to a distant place for sun drying, after which it can be used as a good fertiliser.

Dewatering of a pond is not only expensive but the problem is to keep the fish population which was kept in the pond elsewhere Then fish like Mrigal (মৃগাল) *(Cirrhina mrigala)* which live on the semi-rotten plant bodies at the bottom of the pond will die for want of food. One has to wait for the rains in order to get water. So a siphon is the best solution. It can partly remove the bottom débris without either choking the respiratory tract of fish and fry and also can remove the accumulated gas with ease and without heavy expenditure.

For manuring an ordinary pond the following articles may be used: (1) Bundles of straw with a string for culturing Protozoa. For every 20 cottahs of water a bundle of 2½ seer may be put for 10 or 12 days and then may be pulled out by the string. (2) Dry cowdung and mustard oil cake in the proportion of 2 to 1. For each cottah of water ½ seer should be sprinkled. (3) Dry water hyacinth bundle may be put for culturing small crustacea in

the same proportion to that of straw. These bundles should be lifted up in 15 days' time.

All these are put as suitable media for culturing protozoon crustacea, algae etc., which may be found in minor proportions in the pond. These will multiply with the above manures very soon.

If one has to dig a pond, the natural question is what should be its length, breadth and depth ? For pisciculture the longer the pond the better. The breadth should not exceed 25 to 50 feet. If bigger than this, it will entail heavy expenditure for dragging bigger nets. Regarding depth the natural questions are, if it is meant for only rearing the early fry, then it should not exceed 6 to 7 feet. In that case the pond would be absolutely dry in summer. One should stock such a pond during rains and should remove the fish before the next summer. In order to keep the big carps throughout the year, a pond of 10 to 12 feet deep is needed. For the early and later stages of stocking one can have a pond partly 6 to 7 feet deep and the other part 10 to 12 feet deep. But there must be an embankment between the two sets of pond. After the growth of fry in the shallow part, part of it may be transferred to the deeper pond by removing the inner embankment and the rest of the adolescent stages should be removed in order to avoid over-population.

We generally excavate a pond during summer, so that it may be filled during the rains. For pisciculturing in a newly excavated pond the bottom of it should be ploughed thoroughly. Two parts of dry cowdung and one part of mustard oil cake should be sprinkled on this ground at the rate of ½ seer per 1 cottah of ground and then the ploughed land should be harrowed for smoothing and pulverising the soil. One can use chemical fertilizers such as, (1) *Nitrate of Soda.* It permeates the soil freely and rapidly. Roots multiply soon and grow deep, giving the plants firmness and vigour. It contains 50 times as much nitrogen as an equal quantity of cowdung. (2) *Sulphate of ammonia* is better than nitrate of soda for aquatic plants. (3) *Super-phosphate* is good for hastening maturity and ripening of fruits. At the beginning of rains *Hariali* or Indian *doob* grass (দুর্ব্বা ঘাস)seed may be sown at 2 seers or 5 seers of cuttings of grass per bigha. At the edge of the pond a big trough of grass with earth can be placed. Seeds of *Kalmi-sak* and *Sujni-sak* may also be sown. After the accumulation of rain water, bundles of straw of dry grass and dried water hyacinth may be put in the proportion given in an ordinary pond.

In Bengal 95% of our ponds are meant for pisciculture as well as for drinking purposes; so we cannot use manures which are directly detrimental to our own health. Kitchen refuse, stable refuse and sewage water which are very good manures for culturing food of major carps cannot be given in each and every pond. So those who have a small seasonal pond to spare can use it for this purpose. These small ponds are known as *Dobas.* (ডোবা). A *doba* of 50 to 60 feet length, 25 to 40 feet breadth and 6 to 7 feet depth may serve such a purpose. Ploughing and manures of other description may be put as stated for ordinary ponds and for newly excavated ponds, but in addition to the articles mentioned above one may give such manures as kitchen refuse and stable refuse. These articles should be given 1 basketful for every 10 cottah in powder condition after pulverising them. Sewage water or, in absence of that, surface drain water may be added to the *doba* up to a limit when the colour of the *doba* water becomes absolutely bottle-green. Then there would be plenty of algae, protozoon and crustacea in this water. After a time the faecal matter settles at the bottom and the living matters will float along the surface water. A good quantity of such water may then be taken out and transferred to the pond where fry of carps are kept for rearing or the *doba* water may be strained by a piece of cloth of fine mesh and then put there in the pond for the feeding of carp fry. With the addition of fresh rain during this season the fresh culture of algae protozoon, crustacea and few insect larvae would thrive well.

There ought to be a guidance for the stocking of early fry in a *doba* and providing them with all sorts of food. Each tiny little fry requires 1 c.

foot of water. Here the fry should be kept in a *doba* for a month or so till they grow up to a fingerling of 2½ or 3½ inches. These fingerlings are to be transferred to the ultimate stocking pond where one should calculate not only the amount of cubic foot of water but must deduct 1/10 of the capacity of water for drying in summer months. In this pond in the first year each fingerling requires 4 cubic feet, in the second year 8 cubic feet and in the third year 16 cubic feet of water. At the end of the first year, some of the fingerlings should be taken out to afford accommodation for the rest; there ought to be space enough to accommodate ¼ of the original fingerling stage at the beginning of the first year in order to keep continuity. After the fourth or fifth year all the mature fish should be removed, since they are neither tasty nor economical.

A few words may be said about the physical exercise of the fingerlings and adult fish. Good exercise depends upon two main heads:—(1) The length of the pond. The greater the length, the better the scope for exercise. (2) The particular situation of the pond—whether on a railway line, or on a factory or where there are washermen to produce noise.

The washing of washermen has additional advantage of having caustic or alkaline substances for neutralisation of acid substances produced by the respiratory processes or the excretory substances of the fingerlings and adult fish; but if the pond is also for drinking purpose, then lime may be given without any bad effect.

For creating noise one can put cocoanut, palmyra, date and other trees of similar variety through the leaves of which wind may pass and create a noise and thus disturb the fish population in the neighbourhood. Bathing in the pond itself disturbs the fish and the disturbed fish run for their lives and that gives them opportunity for exercise.

THE POPULATION PROBLEM IN BENGAL

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"KNOW thyself" was the Motto of Plato. In fact this should be the motto of every one of us. So it is time for us to gauge how far we know ourselves—what informations we have of the teeming millions surrounding us or in other words what do we know of Bengal and her people? The last Census records a population of 60,306,525 (31,747,395 male, and 23,559,130 female) in the British territory of Bengal. It shows an increase of 20·3% over the population of 1931. Comparing the population of the last fifty years, *i.e.*, the population of 1891, 1901, 1911, 1921, 1931 and 1941, we find a continuous increase since 1891. In 1891, the population was 39,097,023—male, 19,801,400, female 19,295,263 although the rate varies. From 1891 to 1911—the rate of increase is uniform—*i.e.*, 3,052,131, 3,341,902 or 7·2% and 8·0% respectively. But in 1921 a set back in the rate of increase ensues, *i.e.*, it is 12,12,646 or 2·8%. Again in the following decade the previous rate of increase is revived, *i.e.*, by 3,411,846 or 7·3%. There is again an abnormal increase of 10,190,977, *i.e.*, by 20·3% in 1941. Neither is it in keeping with the rate of increase of the population of India as a whole, which is 150%, nor with any of the provinces, except the Punjab. (The figure for India also shows much abnormality since 1921—*i.e.*, 0·9, 10·6, 15·0 per cent respectively). No legitimate explanation

for this set back in the rate of increase in 1911 can be adduced. The abnormal rise in 1941 may possibly be due in part to the influx of population from Eastern Asia or to the immigration of labourers and others, mainly for military purposes.

Thus every Census is giving us a good figure of accretion to the population of Bengal. *Prima facie* it is a good sign no doubt. The 1921 Census records an immigration of 1,881,513 individuals from outside Bengal (both from India and abroad) and an emigration of 770,860 persons from Bengal—leaving a surplus of 1,110,653 individuals. Again in the 1931 Census the immigrants number 1,821,052 and emigrants 1,083,772, the surplus being 737,280. Thus the surplus in 1931 is less than that of the previous Census by 373,373 individuals. Yet the 1931 Census records an increase of population by 3,411,695 individuals.

Now this increase of population might be due to two causes, *viz.*, by birth and by immigration.

By birth we get an addition of 1,463,484 (Census of India, Vol. V, Part I, p. 68) persons. To these might be added 737,280 individuals as surplus of immigrants over emigrants—thus giving a total of 2,200,764. But what about the remaining 1,210,931 individuals, included in the Census of 1931? (Again according to the table at page 154—the excess of birth over death is 1,109,833 and as such the total comes to 1,847,113 and the remaining 1,564,582 individuals are left unaccounted for.)

The progressive increase in number of persons born outside Bengal (British territory) but included within her population from 1881 to 1931 by 240, 281, 337, 426, 405 and 363 respectively per 10,000 persons is significant. The set back in 1931 does not synchronise with what we have seen while considering the population as a whole nor is the retardation of the progressive increase in the population in the decade ending in 1911 in harmony with the progressively increasing ratio of the number of persons born outside British Bengal. So long as the figure for 1941 is not available, we cannot say whether the retardation in 1931 is temporary or regular and a permanent change of tendency.

It must be noted here that the place of birth does not necessarily coincide with the place of origin. A person may be born outside Bengal but that does not signify that he is not a Bengali or a person of alien parentage may be born in Bengal without any legitimate claim to be labelled as Bengali in the strict sense of the term.

This leads us to enquire what is the *locus standi* of the immigrants who have made Bengal their permanent home and have cut off all connections with the land of their origin or are living in Bengal for generations together for business or other purposes: especially people, who have migrated from contiguous provinces and have partially or wholly been assimilated in the local population. A study of such people will be full of interest to students of the ethnic and cultural history of Bengal and may help in determining whom we may call Bengali in the strict sense of the term.

Now let us see if the proportion of the death rate throw any light on this point.

The proportion between male and female is decreasing from 1891 to 1941 $\frac{13,295,623}{19,801,400}$, $\frac{20,657,112}{21,492,042}$, $\frac{22,121,904}{23,369,152}$, $\frac{22,548,413}{24,115,289}$, $\frac{24,073,045}{26,042,503}$, $\frac{28,559,130}{31,747,395}$, *i.e.*, for every 1,000 males there are 974, 961, 935, 924 and 899 females. Thus it is seen that the number of females is proportionately decreasing although there is a general tendency of increase in the population.

This may be due to two reasons. Either the women population is deteriorating in health and dying in a proportionately greater number or male labourers are pouring into Bengal in far larger number from the neighbouring regions.

A reference to the subsidiary Table X (Census Report, 1931, p. 156), which gives the number of deaths from 1921-30 per 1,000 individuals of the same age and sex, shows that from 1921 to 1926, the female death rate was lower than that of the male, *i.e.*, by ·9, 1·5, 2·2, 1·3, ·7 respectively, but from 1927 to 1930, it surpasses the male death rate by ·1, ·2, ·1 respectively. The average female

death rate of the decade is ·8 less than that of the male. But it must be noted that the fluctuations in the rate are not so much as to effect any very serious change in the population, although the prognosis is not a very happy one.

A study of the span of life also gives one a very gloomy feeling. The average span of life (Census 1931, p. 150) is slightly over 23 years in both the sexes from 1911 to 1931. A still worse picture is given by the distribution of deaths according to age. More than 65 (65·2) males per 1,000 die before they attain the age of 5 years and about 75 (74·8) persons die at or about the age of 60 years. About 57 (56·6) children of the other sex die before the 5th year and about 68 (67·6) deaths take place at about the age 60 years. The picture is completed by what is remarked by Mr. Porter in the Census of India, 1931, Vol. V, Part I, p. 116. "Fifty per cent of the total population are less than 20 years old and by the time the age 35 is reached those above this age form less than one quarter of the total population. In England and Wales at the Census of 1921 more than half the population was over 25 years of age and it was not until the age of 50 was reached that the percentage in higher age groups (19 per cent) fell as low as in Bengal is reached before the age of 40."

Thus 50% of the population are minor and only 25% live beyond the age of 35, *i.e.*, in the period which is best suited for any productive work of value. Such a people, therefore, can scarcely be expected to keep pace with the world movement.

Now this low mean age may be due to

(1) low rate of infantile mortality,
(2) high rate of mortality at advanced age,
(3) high rate of fecundity.

As regards the first point, a regular tendency of the lowering of the death rate of children below the age of 5 years is noticed from 1921-30 in both the sexes (Census Report, 1931, p. 137), *i.e.*, from 80·5 male children in 1921 to 54·0 in 1930; and from 70·1 female children to 47·5 till the last day of 1930, out of 1,000 living children below the age of five, Mr. M. W. M. Yeats of the Census of India, 1941—I—India (p. 33) has also noted a reduction of infant mortality for the whole of India. This then might account for the lowering of the mean.

But a lowering of the death rate is noticed in the advanced age in both the sexes, *i.e.*, from 81.3 to 74.3 males and 74.5 to 71.4 females. But this goes against any such lowering of the mean age.

We have no thorough study of the fecundity index of the population, though it is so very important for the proper diagnosis of the vitality and for the reason of that, the stability of a people. A partial attempt in this direction was made in Census, 1921. A more complete attempt was made in 1931 (p. 171). It gives the average living birth per family as $6.0 \pm .05$ and the average survivors per family as $4.0 \pm .03$.

So long as the trend of fecundity is not studied, we cannot say anything on this account. But an examination of the number of births in the decade from 1921 to 1930 reveals that the number is reduced in 1930 from what it was in 1921 in both the sexes—though by a small quantity.

So it might be remarked that the low rate of infantile mortality, the low rate of mortality at an advanced age or lower birth rate cannot be responsible for the low mean age of 23. It must, therefore, be attributed to some other cause or causes which are undermining the vitality of the people. (I should like to ask—is it due to malnutrition?)

Another problem which suggests itself to one while considering the position of the immigrants in Bengal is—who are the Bengalis? What is their strength in the population of Bengal? By eliminating the number of immigrants, we cannot arrive at a reliable figure of their strength. The study of the religions also does not help us. There are the Hindus, Muslims, Tribal Peoples, Buddhists, Christians, Roman Catholics, Jains, Sikhs, Jews, Roman

Syrians, Zoroastrians, Confucians, besides those who profess a number of indefinite religious beliefs. Now it is well known that the religious beliefs are easily changeable like the changing of garments, especially in these cosmopolitan days.

The study of the caste, tribe, and race also gives us no better result. Beside the Muslims and the three recognised castes of the Hindu community with their endless sections and subsections, there are the tribal peoples, Europeans, Anglo-Indians, etc., who go to make up the population of Bengal. Very little has been done to draw a true picture of these.

Will then language be of any help to us? But I should first of all like to make it clear to them that my primary object is to find out a stepping stone—however, shaky it might be—a drowning man catching at a straw. We all know how the political boundaries of Bengal is changing—how people of diverse castes, creeds, tribes and races are daily pouring into the cosmopolitan province of Bengal. How then are we to distinguish a son of Bengal from one of her adoption? There is no standardized physical test.

I am fully conscious of the shortcomings of language. The language might be changed *in toto* as the Bhumijas, who live in the neighbourhood of the Bengali speaking people have adopted Bengali. But at present it is the last resort. It will simply give a rough idea of the people whom we might call Bengali. By Bengali—here I mean people whose mother-tongue is Bengali—and nothing more. This will serve as a starting point and subsequent study—both physical and cultural—will serve to deduct or add to their number.

Taking this as a test let us see how the population of Bengal (British territory) is divided. Out of a total population (Census of India, Vol. V, Pt. 1, p. 372) of 50,114,002, as many as 46,393,802 persons, *i.e.*, a little over 92.5% own Bengali as their mother-tongue and about 7.5% (or 3,720,200 persons) do not and these may roughly be taken to represent the non-Bengali element in the population of Bengal. Starting them with this—our first duty will be to make a complete and continued bibliography of the results of Anthropological enquiry. The importance of the augmentation and improvement of collection of osseous materials for racial and other group studies and sufficient number of developmental series on which to determine the racial and other peculiarities at all stages of growth cannot be over-estimated.

Of special importance to Bengal is the study of the people who occupy the lowest rung of society. Of course thereby I do not mean that Anthropology is confined to the study of the primitive people only. The study of the upper classes, the different caste groups, is as much necessary as the study of the less advanced section of the society. But stress must be laid on the study of the less advanced section not for their benefit only, not simply for descriptive and statistical purposes, but for a proper understanding of the fundamental problems of our own race and of humanity in general. As has been remarked by A. Hrdlicka (*Amer. J. Ph. Anth.*, Vol. I, p. 20). " The more primitive groups of people are less mixed, less abnormal, less pathological, perhaps less aberrant than those of more civilized communities, hence observations thereon may reasonably be expected to reveal more readily and clearly the workings of natural laws that control man's cycle of life, his adaptations, his changes and his evolutions."

Investigations into the physical, physiological and intellectual effects of racial mixture on progeny are also of vital importance in Bengal, infested, as she is, with people of diverse races, nationalities and tribes.

Finally, it must be added that the very existence of a nation or a people " depends on the conservation of the physical standards and soundness of her members and to gauge those standards nothing could be so effective as proper, sufficiently comprehensive anthropometric surveys made at definite periods." *

* Presidential Address delivered at the Anthropological Society, Calcutta University, on 16th December, 1944.

VOCATIONAL GUIDANCE OF THE BLIND

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THE vocational guidance movement for adolescents may, broadly speaking, be said to have been initiated in 1908. From the evergrowing momentum that has accrued to this concept as well as from the mighty bulk of literature that has been written on this subject in course of less than four decades, the usefulness and the popularity of this movement may easily be realised.

So far as the blind are concerned, this work attracted the serious attention of those active in this field during the last 15 years. Owing to the comparatively short time, the narrower range of occupational opportunities for the blind, and a few other important factors, progress in this phase of blind work has fallen far short of expectation. The encouraging fact, however, is that the workers and the agencies for the blind in Europe and America have kept up this ideal in the forefront and are determined to take more accelerated and effective strides towards it.

Except a few important details which will be noticed later, the basic principles of vocational guidance of the seeing are equally applicable to the blind. It is, therefore, perfectly relevant to state here the inseparable constituents of the concept of vocational guidance.

Vocational guidance has been defined variously by the writers on this subject in conformity with the emphasis they have laid on one or other of its different components. The definition which seems to adhere to the consensus of opinion is that vocational guidance is " the process of helping an individual to select, prepare for, enter upon, and progress in ' an occupation." In other words, vocational guidance comprises: (*i*) Counselling (with a view to assist an individual in selecting a vocation or vocations in consonance with his abilities and interests), (*ii*) Training (for the said vocation or vocations), (*iii*) Placement (in the said vocation or vocations) and (*iv*) Follow-up.

It is, thus, obvious that vocational guidance is to be carried on for a number of years, starting from the selection of a suitable vocation or vocations, and ending with satisfactory and conscientious follow-up. The actual length of time varies in accordance with individual cases—their abilities, interests, opportunities of training, occupational possibilities existing in a particular country and so on. The popular conception that vocational guidance ends after a few interviews with an individual and after scoring the results of certain tests administered to him is wholly erroneous.

The success of vocational guidance programmes is largely dependent on the personality and ingenuity of the vocational counsellor. This is particularly true of the counsellor engaged for the blind. The sightless adolescents have, on the average, less initiative and interest in their work than their seeing compatriots. The visual handicap by itself is not responsible for this sluggish and irresponsive state of mind, but it is brought about and accentuated by a combination of several other factors. Sometimes, blindness and mental retardation are the concomitant effects of the same underlying cause. Most often, however, the social situations arising out of the visual handicap lead to an arrested condition of the mind. Words of despair, discouragement and depression are dinned into the ears of sightless persons by their parents and other well-meaning individuals, and it is only natural that these words will have their inevitable reactions on the minds of the blind persons.

The all-found system of maintaining visually handicapped boys and girls in a special residential institutions does not also foster among them an urge towards self-support. In course of time, they come to believe that the world owes them a living even when they are out of the institution and that they have no desperate need of earning a living for themselves. This type of approach to life problems is evidently antagonistic to personal efforts and ambitions, and

it tends to turn the otherwise capable blind boys and girls into permanent and despicable social parasites.

It is, thus, apparent that most of the maladjustment of the blind result from the social situations arising out of the lack of vision and not from the physical handicap itself. The vocational counsellor must be a person who has the adequate training and ability to eradicate all these avoidable evils. He must be a staunch and genuine believer in the successful future of the blind and must be able to inspire them to put forth their best efforts towards complete social efficiency. He must have a cheerful and radiant disposition, so that he may be able to instil hope, courage and self-confidence among them, inspite of their visual handicap. He must make them believe sincerely that blindness is just an inconvenience and not a tragedy; that blindness is nothing more than an individual difference such as, colour of the skin, stature, and so on and that all the individual differences in the world may be moulded and utilised towards the enrichment of the common social end.

At the same time, the vocational counsellor must be on his guard that he may not arouse unwarranted ambitions in the minds of the blind—ambitions which cannot be fulfilled in the present state of society. The sightless boys and girls, like the seeing of the same emotional age, often choose a vocation followed by another, for whom they have a good deal of admiration. This type of choice, when it is not supported by the reliable and objective findings of one's abilities, should be discouraged by the vocational counsellor. He should supply a complete list of the occupations for which the blind are and should be eligible and provide full information about each occupation. This, of course, does not imply that the blind should not venture out on a new vocation, just because it has not been tried out successfully by any one else, and they should always be prevented from sailing across the "uncharted seas." They should be encouraged to do so by all means, provided they are made aware of their physical limitations in relation to the occupation they intend to try out and that their abilities and interests justify the experiment. Otherwise, the vocational counsellor will not be discharging his duties and responsibilities faithfully and he will merely cause keen disappointments for his blind counselees, making, thereby, the miseries of blindness appear to them as far more unjust and unbearable than before.

Obviously enough, the vocational counsellor should be thoroughly conversant with the abilities and interests of everyone individually. The attempt to select occupations for groups of people is unsound and is doomed to failure. Vocational guidance must, of necessity, be always based on the individual and none of the strong or weak points of those who seek his advice must escape the vocational counsellor. The relationship between the counsellor and the counselee must be one of great confidence and cordiality, so that the individual characteristics of the counselee may be judged by the counsellor in the right perspective.

It is a colossal psychological mistake to proceed on the assumption that the blind constitute a class by themselves and that there are certain categories of vocations suitable for each belonging to this class. Several vocational guidance programmes have failed on account of this belief in the "class" concept of the blind. It is not an exaggeration to state that the sightless individuals vary from one another, even in more important and fundamental ways than do the seeing, and these variations are due to several factors, such as, the age at which sight was lost, the cause of blindness, the amount of visuality retained, etc. There is hardly any common denominator for all the blind individuals other than their blindness and sightlessness by itself cannot distinguish a number of persons as a class at least for psychological and vocational purposes.

The abilities and interests of the individual counselee must be determined objectively and not by means of hypothetical postulates. A mere guess or even a deduction about one's vocational abilities and preferences, no matter how correctly it is formulated at times, cannot be assigned the status of the objective data, obtained from the results of the approved psychological and

psychometric tests. The tests of intelligence and achievement are, by their very nature, indicative of one's intellectual attainments and these tests determine, at least, one's capabilities for literary and a number of what are described as persuasive professions. But mechanical aptitudes and preferences for the so-called vocations cannot be determined by the tests of intelligence and achievement. Unfortunately, these are the only tests which have been adapted for use with the blind, and there is hardly any reliable adaptation of tests to discover their mechanical aptitudes and vocational preferences. It is of urgent importance that such tests be devised or adapted for the blind inasmuch as the majority of them have to follow vocations other than those grouped under the category of literary and persuasive professions.

Another point, which should find a conspicuous place in the vocational guidance programmes, is the stress on the personality development of the counselee. No vocational guidance can be regarded as complete and effective unless it includes the guidance towards the development of a normal and pleasant personality. It is a matter of common knowledge that an individual, with undesirable personality traits, often fails to achieve vocational success despite his thorough training in a particular occupation. The combination of an efficient training and a winning personality is indeed a sure guarantee for a satisfactory vocational adjustment in life and the vocational counsellor must place this ideal before the counselee from the very outset of the vocational guidance undertaking.

It is, however, discouraging to have to admit that the reliable literature on tests and inventories of personality is still very limited and, so far as the blind are concerned, the volume of such literature is almost negligible. But the question of the personality of the blind is of supreme moment, as the lack of vision tends to accentuate and emphasise certain disagreeable personal characteristics. A few of these have already been stated very briefly in a foregoing paragraph. For the limitation of space, only one more which requires careful and persistent guidance, is mentioned here.

It is often observed that some blind persons have developed certain peculiar mannerisms, such as, swinging their heads, sticking fingers into their eyes, smiling in a vacant way, moving their hands before their eyes, etc. In the psychology of blindness, these queer traits are known as "blindisms." Three chief reasons may be advanced to account for these habits:

First, owing to the absence of vision, sightless children are incapable of learning the simple ways of life through visual imitation, which the seeing children absorb almost unconsciously. Unless the blind children are told about the correct ways, they contract certain traits of their own without knowing that these traits are peculiar to themselves and are not possessed by others.

Secondly, many sightless children as well as adults are constrained to live enforced sedentary lives on account of the obvious difficulties of shifting about freely and of the consequent lack of physical activity. This results in the conservation of a good deal of energy—both physical and mental—on the part of the blind, and this superfluous energy manifests itself in the unnecessary movements of the body.

Lastly, the visually handicapped boys and girls, with some amount of residual vision, are very often tempted to convince themselves that they have not lost their small possession. This process of self-conviction accounts for the habit of moving their fingers before their eyes and other quaint mannerisms.

It is hardly necessary to point out that these unsightly physical manifestations should be handled with care and tact with a view to their ultimate eradication. Tact is of immense importance, else, the cure of one disease, if at all successfully accomplished, is likely to lead to the inception of another, *viz.*, the complex of inferiority. The process of correction should commence within a short time after an instance of "blindism" has been noticed; otherwise, it will be very difficult to remedy this severe maladjustment with a satistactory measure

of success. Parents and teachers have a great responsibility in this matter; but the responsibility of the vocational counsellor is the greatest in view of the fact that these symptoms of maladjusted personality have a direct and important bearing on the vocational success of a blind individual. However, all sightless persons do not acquire these personal imperfections, and the vocational programme will, therefore, include only those who have done so in some form or another.

So far as the second item of vocational guidance, *viz.*, training, is concerned, it may be stated that the training imparted to the blind has usually to be more thorough and more protracted than that provided to the seeing. It has to be more thorough, since the seeing people in general and the seeing employers in particular are not, as a rule, inclined to believe that the blind can be trained as efficiently and adequately as those with sight. To put it differently, the training of a seeing person is accepted as a matter of course, and the assumption is rebutted only when his training is found to be inadequate in course of time. But the case is different with a blind person; the onus of proof that he has received a good and useful training is usually on him.

Again, the training of the blind is, generally speaking, spread over a greater number of years than that of the seeing. This is due, firstly, to the fact that the training of the sightless individuals has, as stated before, to be more thorough; and, secondly, due to the visual handicap itself, which necessitates a greater length of time in some cases. It should be borne in mind that, for a seeing person, certain occupations do not call for any long-drawn process of training at all; sight, combined with some degree of commonsense, is all that is necessary to qualify him for these occupations. But no such grainful vocation is known to exist for an individual without sight.

The vocational teacher, like the vocational counseller, must be a very capable and resourceful person. He must be able to engender the belief in the minds of his sightless trainees that their training will be valued by the employers and that they will not remain idle and useless on the satisfactory completion of their course. He must also be able to make the special adjustments required to teach his sightless pupils. Without these adjustments, the blind trainees can never master the occupations which are, after all, primarily intended for the seeing.

According to some authorities, placement is not included in the concept of vocational guidance. But the more recent tendency which appears to be in close harmony with what will be stated in the subsequent paragraphs, is to regard placement as an integral part of a vocational guidance programme.

Placement is indeed the hardest element of any system of vocational planning and it is particularly so, so far as the blind are concerned. It has already been mentioned that the seeing employers are usually suspicious about the abilities of a sightless person and are, therefore, reluctant to hire his services. Two distinguishable stages of this suspicion of, and prejudice against, the employability of a blind individual may be noticed: First, it is not believed that a person, having such a major handicap as blindness, can really receive a thorough and complete training in any occupation; and, secondly, it is not conceded that he can put his training to a commercially useful purpose, even if a good training is possible for him.

A suspicion or a prejudice has hardly any logic behind it; once it has been implanted, it deepens hard and flourishes even after the real or the supposed reason on which it is based, has ceased to operate. A brief analysis of the pertinent problems affecting the blind will bring out this point in bold relief.

There was a time when almost all the blind individuals throughout the world were unfit for placement in over 99% of the vocations in existence. The visual handicap by itself was not responsible for this deplorable state of affairs, but the real cause was that the people did not know how to train the mind and the hands of a blind individual towards his self-support and social usefulness. The sightless individuals were treated no better than the domestic

animals and the joys and sorrows of their lives were indissolubly linked up with the whims of those who "owned" them.

In course of time, however, social consciousness underwent a tremendous change and respect for the personality and individual worth of a human being grew considerably. People came to realise that it was much more profitable, from the purely economic standpoint, to train the blind in certain occupations and make them contributing members of society than to maintain them permanently at public or private cost. This was only the economic aspect of the problem; along and side by side with it, there was also a humanitarian aspect which was certainly grasped by a section of the population at large. The maintenance of the blind during their whole lives on public or private expense would defeat its ideological purpose and would dehumanize them beyond recognition. They must be made to earn their living either completely or partially and, in order to do so, necessary training must be provided to them. Besides, education or training, like virtue, is its own reward; it illuminates the minds of the blind, although their eyes are steeped in utter and unshakable darkness.

Both these economic and humanitarian aspects of the questions of the sightless individuals led Valentin Hauy to establish the first school for the blind at Paris in 1784. Since that time, schools for the blind were gradually founded in all the civilised parts of the world by those who believed in the potential capabilities of the visually handicapped children. The result has been quite encouraging, not so much in terms of quantity as in those of quality—and, thus, there are among the blind some who have proved themselves successful as teachers, professors, lawyers, journalists, government officials, business administrators, musicians, industrial workers, craftsmen, and so forth. It must, however, be admitted that the blind will welcome the increasing recognition of the economic aspect of their problems in preference to the humanitarian, inasmuch as the former is more conducive to their sense of self-respect than the latter.

From what has been stated in the immediately preceding paragraph, one should not get the impression that the employment problems of the blind have been solved satisfactorily in view of the establishment of so many institutions for sightless children and that the task of the placement agent has become a smooth sailing. Nothing is farther from the truth, otherwise, the question of the suspicion and prejudice on the part of the employers against blind labour would not have been raised in the present context with so much poignancy. The correct reading of the present position appears to be that some seeing people, with advanced and enlightened views, have recognized the claims of the blind for suitable placements in conformity with their training and education and that some blind individuals have achieved success in certain vocations and professions. But nine out of ten employers are unwilling even today to employ persons without sight, notwithstanding their acquisition of approved qualifications. This lamentable position cannot be explained by anything other than the deep-seated suspicion and prejudice on the part of the seeing people against the abilities and resourcefulness of the blind, to which reference has already been made.

All this makes the task of the placement agent a good deal more difficult than that of the vocational counsellor or of the teacher. The counsellor or the teacher has to deal only with the blind and mould their ideas and opinions; whereas the placement agent is not only concerned with the blind, but has also to bring about a transformation of the prejudicial reactions of the seeing employers to blind labour. This undertaking is indeed of the utmost magnitude, but it must be carried out effectively if the programme of vocational guidance is to be of any real value. Dr. Allen, the Director Emeritus of the Perkins Institution for the blind, has aptly pointed out that, while in school, a blind person can do what *he thinks he can*, out of the school, a blind person can do what *the public thinks he can.*

In order to aid the blind individuals in securing suitable positions, almost every large institution and agency for the blind in the Western countries has, on its staff, a placement officer who endeavours to bring about a successful understanding between a blind candidate and his employer. This distinguished band of placement officers has rendered a conspicuous service by inducing several employers in various spheres of activity to engage sightless workers. Many legislations protecting blind labourers against the seeing competition and providing compensatory privileges for them have been enacted as a result of the strenuous efforts of these men and others interested in the economic security of the blind. A small number of employers, including Mr. Henry Ford, have come to realise the truth that the blind employees usually work with the greatest possible conscientiousness and devotion, as they are determined to rise beyond the prevailing prejudice against them, and, in order to do so, they develop certain knacks and contrivances of their own with a view to restraining or minimizing the hindering effects of their visual handicap. The employers have also been made to believe that, in certain types of occupations, the blind, with their superior concentration and firm resolution to achieve a conquest over their physical handicap, in order to make a place for themselves in the world of the seeing, turn out, at times, to be even more efficient workers than those with sight.

The wider economic view that society is the ultimate gainer by employing sightless individuals rather than by keeping them in a state of unproductive idleness and by maintaining them at public or private expense, to which fact attention has already been called, has also been realised by a section of the seeing population. This is hard economic truism, which merits frank recognition from all, without confusing it with the well-intentioned but misplaced notions of altruism and humanitarianism. The economic value of the blind has definitely been proved in Great Britain and the United States during the present war as thousands of them have taken over and are carrying on most efficiently some of the duties relinquished by the seeing workers on account of their entry into direct military services. In "Outlines of a Scheme for the Resettlement of Disabled Persons," issued by the Ministry of Labour some time ago, the following significant statement has been made:

"The winning of the war demands the full use of all available labour, and disabled men and women can make a valuable contribution to this and in some cases by entering the munition industries and in other ways for work."

The man-salvage clinics, established in the United States for the purpose of locating and utilizing all available labour for war services, have succeeded in placing a large number of blind persons in different types of occupations. What has been proved to be true during war-time, cannot certainly be shown to be otherwise in the days of peace through any process of logical thinking.

The success of vocational guidance of the blind, so far as their employment is concerned, is largely dependent on the tact, resourcefulness and personality of the placement agent. As has already been shown, the population at large are not yet prepared to hire the services of the blind, even if the latter have been adequately trained for their vocations. It is difficult to prophesy if the time will ever come when the blind in general will be considered fit for employment on the basis of their training and education without the intervention of a placement agent or a placement agency. It can, however, be safely predicted, from the course of events during the past century, that the employment position of the blind will be a great deal better than what it has been up till now if the vocational guidance programmes are carried out with zeal and conviction. The present public attitude towards the blind must be thoroughly transformed. The seeing people must be made to realise that mendicancy, whether it is public or private in character, does not invariably follow blindness. They must learn to consider a sightless individual from an altogether different angle of vision, *viz.*, he is not so much a *blind* person,

but a *person* who happens to be blind. The placement agents or the agencies have to strive towards this goal, if the vocational guidance of the blind is to be successful. Miss Helen Keller has rightly advocated this point of view in her inimitable way.

"The public must learn that the blind man is neither a genius nor a freak, nor an idiot. He has a mind which can be educated, a hand which can be trained, ambitions which it is right for him to strive to realise, and it is the duty of the public to help him to make the best of himself, so that he can win light through work."

If follow-up, the last item of vocational guidance, has been regarded to be imperatively necessary for the seeing, it is still more so for the blind. It is not at all unlikely that an employer who may have hired a blind person in a state of vacillation or on persuasion of a placement agent or in view of a flitting spell of altruism, will try to get rid of the sightless worker on the flimsiest pretext and at the slightest provocation. In cases like these the blind individual himself or the field agent on his behalf should make the best endeavours to appeal to the sympathy and justice of the employer. If there is anything unsatisfactory about the work of the blind employee, it should be subjected to correction and improvement. The field agent should follow, at least for a reasonable period of time, the career of a sightless worker and he should have frequent interviews with the employer regarding the work of the blind employee. This follow-up is indispensable for a large number of new entrants in service.

There is another class of employers who had genuine confidence in the abilities of a blind person at the time of employing him, but who have been disillusioned after seeing him at actual work. This may be due to his lack of thorough training or some undesirable personal characteristics, which were not detected by them before. The clear duty of the field agent in such cases is to put the blind worker to a further course of required training and to help him in his personality problems. He must be made to realise the truth that he has to earn his wages in the same way as his fellow-workers with sight, without expecting any concession, leniency or mercy from his employer on the ground of blindness. He should also be told that he lowers himself both as a person and as a worker before his employer if he employs his visual handicap to serve as an excuse for his irregularity in attendance, lack of alertness and unsatisfactory work. Like others, he must be prepared to perform his duties on the principle of fair play and no favour; else, no amount of follow-up will bring him the vocational success which he desires and requires.

The present discourse cannot be regarded as complete unless a few words are added in order to indicate the nature of the vocational guidance programmes evolved for the blind in India. The term, "vocational guidance," postulates the existence of a number of vocations, and there has been pratically no vocational guidance of the blind in this country in view of the extremely limited range of their vocational possibilities. Begging—be it open or disguised—is still the vocation most widely practised by the Indian blind. The position is so pitiable that a large majority of the sightless beggars would rather continue begging than agree to receive a useful training *free of all charges*. Strangely enough, they are encouraged and even constrained by their parents and relatives to make this unfortunate choice. This tragic situation is responsible for the fact that most of the blind institutions in India have a very insignificant number of pupils on their rolls, although there is usually a good deal of unused accommodation left and the financially handicapped pupils are exempted from paying for their board, lodge, clothes and tuition.

A passing reference to the relevant statistics may help the realisation of the actual position about the extent of training received by the sightless boys and girls in India. According to the Census Report of 1931—that being the latest statistical survey of the blind in this country—the total number of sightless persons is a little over 600,000 and the number of the sightless boys and girls of schoolgoing age, *i.e.*, who are between the ages of 5 and 15, is about

50,000. This figure is, however, considered as a colossal under-estimation by many, and it is believed that the total number of the Indian blind must be somewhere between one and two millions. This also leads to the proportionate swelling of the figure of boys and girls of schoolgoing age. For such a vast section of the suffering humanity there are about 30 schools and training centres, not counting a few asylums of a definitely eleemosynary character; and even so few training institutions fail to secure a sufficient number of pupils.

This is only one side of the picture; the other side presents an equally dismal view. Most of these training centres are thoroughly ill-equipped for their tasks and the overwhelming majority of their teachers completely innocent of the fundamental principles of blind education and blind psychology. The inevitable result arising out of this situation is that the training provided to sightless boys and girls is never thorough and adequate.

It may better be disclosed here that the only factor of vocational guidance, which is recognised and acted upon by most of the educators and workers for the blind in India, is training. The microscopic minority, having the right view that a blind institution should take the full responsibility for the other three factors of vocational guidance, cannot carry out their ideas for financial stringency. It is, thus, very easy to imagine the exact state of the *carriage* of vocational guidance, with one of its four wheels damaged and the other three absolutely out of operation.

The days of complacency about this useless and helpless state of such a huge number of blind individuals in India, who could have become socially efficient citizens through well-directed programmes of vocational guidance, should have been over a long time ago. In terms of human misery, this condition has led to consequences beyond comprehension; and, in terms of economic loss, it has also been productive of staggering results. The Government and the enlightened public should come forward to alleviate this situation not so much from the humanitarian standpoint, but from the standpoint of sheer economic considerations. Fortunately, society can compensate for the economic loss resulting from blindness among some of its members, and this can be done only through well-integrated and well-executed plans of vocational guidance.

AN ACCOUNT OF PIRACY DURING THE REIGNS OF SHAH JAHAN AND AURANGZEB

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The neglect of sea-power by the Mughals cost them much. They were never able to secure their seas from pirates. Their ships were not well-equipped to repel the onslaughts of the pirates, who were ever on the look-out for Indian vessels laden with riches. They would seem, on the other hand, anxious to seek help from the European East India Companies. Every sort of pressure was brought to bear on their Presidents, resident at Surat, to grant passes of safe conduct for Indian ships sailing to other countries. Even the attitude of the English at Surat could not be sympathetic towards the nefarious activities of the pirates. In view of the mental and physical hardships in prison and the financial losses they had to undergo, including the serious menace to the safe prosecution of their trade, they themselves thought it essential to take

measures to stop the robberies on the seas. The system of issuing passes was considered the best, though these passes were not always a guarantee against piracy. The pirates belonging to the English nation were requested not to molest the Indian ships furnished with English passes as that was likely to produce an injurious effect on their (English) interests. Moreover, expeditionary ships were sent by the English both from India and England to search out the haunts of the culprits, encounter and extirpate them.

The Mughal authorities did not, however, yield to the situation easily. If they were not strong on the sea, they were not weak on the land. They did not sit idle after a ship belonging to India had been subjected to the pirates' raids. They were not slow to inquire about the nationality of the culprits. This known, the government compelled the members of that nation in India to compensate the sufferers. If a ship was looted by some Englishmen, the President of the English East India Company at Surat had to face a difficult situation. The merchants concerned demanded justice from the Mughal authorities. The latter at once ordered a guard to be placed over the English Factory. The President was taken into custody and asked to make up the loss. Sometimes, the members of the Council as well had to suffer imprisonment. If this proved unavailing, they would threaten the English trade throughout India. The English factors at Agra, Ahmadabad and other places were imprisoned and their goods sealed.

The pirates, almost all of them, belonged to European nations. They were English, French, Dutch, Portuguese and Swedes. Besides these, there were the Maratha warships which cruised about their newly built forts in the sea opposite the island fortress belonging to the " habshis." Then there were the *Sakans*; they were also notorious for their acts of piracy. But the Maratha and Sakan pirates were not so dangerous as the European ones. The piracy in the Indian seas grew with a corresponding growth of Indian trade.

Two Mughal vessels, one of whom had a pass from the Surat Factory, were looted in 1635 at the mouth of the Red Sea by Gobb, the captain of a ship licensed by Charles I of England.

The looting of a Surat merchant-vessel early in April, 1636 put the English to great trouble. As soon as the news of the piracy was whispered into the ears of President Methwold, he went to see the ' governor ' (customs-officer). There he had to face the angry looks of the persons who had suffered losses. He returned home and soon found that his house had been placed under guard. A quarrel with the guard was followed by its being redoubled. A few days passed in efforts at compromise. The President, then, went to the 'governor's' drubar. At the end of the proceedings he and his companion found themselvers prisoners. They were removed to a close and inconvenient room where 'chindus', a common vermin, allowed them no rest. Their most terrible experience was the 'clamourous swarme of the offended multitude of praetenders' which they brought upon us.' These people showered upon the two a whole tirade of contemptuous epithets. Meanwhile, the 'Taufiki', the looted vessel, arrived. Methwold was called before the ' governor ' in the darbar where he cross-examined the *nakhuda* of the junk. The English President was not prepared in any case to acknowledge the fault of his own countrymen. But he was helpless to make a stand against the facts. To put further pressure, certain English goods from Agra and Ahmadabad were taken possession of and the English at Surat complained to the Company that unless the goods at Ahmadabad were released, the ' Discovery ' must sail partly empty. The outcome of all this was that the company had to pay the huge sum of Rs. 1,10,000 to satisfy the demands of the robbed merchants. The President and Council at Surat decided to send the " Blessing " to search and seize the offendrs.

Just upon the heels of this incident came the news of another act of piracy. A Dieu junk was looted by some pirates and the charge was levied against the

English. The merchants at Ahmadabad became clamorous for the satisfaction of their demands. The Dieu affair brought about, first of all, the imprisonment of the factors at Ahmadabad. They were not to be released until they found sureties. Then came the order forbidding them to go outside the city walls. They found, moreover, their effects sequestered. At Agra their house was seized and their broker kept under surveillance. They had to suffer in Sind as well ; the goods and money there were confiscated. The Dieu merchants had petitioned the Viceroy for justice and the latter was making enquiries. Matters lingered on in this way for over a month, when the king ordered the release of their persons and goods at Agra, Ahmadabad, and Thatta.

In October of the same year some English pirates again looted an Indian vessel. The departure of the interested parties for the court of justice frightened the English at Surat.

In 1638, Indian vessels were plundered and their crews tortured by an English Captain. The English at Surat had to suffer for these misdeeds of their fellow-countrymen. They were kept in prison for two months and could not secure their release before the payment of Rs. 1,70,000 as compensation.

A governor would, sometimes, side with the English from selfish motives. He would turn down the petition of a plaintiff when he had his own axe to grind. A Turkish merchant complained in 1639 that he had been robbed by the English. The 'governor' who wanted to use the English for his own ends, refused him a hearing. The Turk appealed to the court. A firman was at once issued to the 'governor' of Surat to compel the English to pay back the losses; but he was to decide for himself whether the Turk's demands were just or not.

Two vessels belonging to the company left Swally for Basra in March, 1641. They captured three Malabar vessels laden with cocoanuts, etc. Two of the vessels were burnt, fourteen of the principal men were taken prisoners and the rest of the crews were turned adrift in the third vessel without sail or oars. The Malabaris petitioned the 'governor' for justice. The latter turned a deaf ear to their clamours, as he required the services of the English to undertake the convoy of his junk to Basra. The matter was dropped after a formal warning to the English.

In December, 1650, Humphrey Morse surprised a Malabar frigate possessing an English pass. The English President at Surat was called before the 'governor,' who threatened to write to Shahjahan. The President urged Morse to compensate the losses without delay and to abstain from similar acts in future. The President and Council, however, disclaimed all responsibility for the activities of Morse, and informed the 'governor' that the duty of securing his seas from the pirates lay with the king.

In July, 1661, the English at Surat got into some trouble with the 'governor' of the place. They were responsible some years before for the capture of some Malabar ships trading with the port of Surat and this had caused friction between them and the Surat authorities. Now they had brought a Malabar prize to Swally and the 'governor' forced them to give up their prey.

Some five years later, a fresh trouble arose on the seizure of a Muslim ship by some pirates. It ended only when it was known that the pirates were the Swedes.

Since the annexation of Bengal by Akbar till the conquest of Chatgaon in 1666, the Magh and Feringi pirates of Arakan proved a constant terror to the peace and prosperity of the province. They penetrated with their boats into all parts of Bengal and seized upon the inhabitants without distinction of caste, age and sex. Even tiny babes and their mothers had no escape from their merciless jaws. Like the Huns they perpetrated unheard-of cruelties upon their victims. The Feringi pirates would, as a rule, sell their prisoners to the English, French and Dutch merchants at the ports of the Deccan; but the captives under the Maghs were forced to serve on land and do other kinds of service.

A letter written from Bombay in 1669 makes a mention of the injuries and affronts that the Mughal subjects received at sea at the hands of the Portuguese. Aurangzeb flew into a rage at this news and resolved to send a mighty army against them.

In 1684, a richly laden vessel belonging to a Persian merchant was sailing to India. The six Europeans, who had begged their passage in it, killed—in the Persian Gulf—the merchant, his two wives and many other persons. Fifteen of the lascars succeeded in escaping to Muscat. More atrocities were perpetrated by these pirates, who made their way to Goa; but on their arrival at Honore they were arrested by the local governor.

Four years later, two ships under English colours plundered vessels in the Red Sea. In 1689, a number of pirates from the West Indies infested the Malabar coast and looted Indian and English vessels alike.

A ship, belonging to the distinguished Surat merchant, Abdul Ghafur, and containing nine lakhs of cash, was on its way to India in August, 1691. Certain pirates sailing under English colours plundered it near Surat. A guard was placed on the English Factory at Surat and its trade was forbidden in the country. The embargo was removed, however, when one of the pirate crew, who was captured, proved to be a Dane.

The most notorious of these pirates was Henry Bridgman, *alias* Evory. He seized, off Socotra in September, 1695, the *Fath Muhammadi*, a richly laden ship belonging to Abdul Ghafur. Evory rifled the ship of all its valuable contents and took captive a young Moslem lady of good family.

Popular feeling at Surat rose to fever heat at the news of the piracy. The angry mob rushed to the English Factory, which, in effect, had received protection from the Military Commander of the city. A vigorous appeal to the Surat 'governor' for the execution of Annesley and his leading colleagues for this heinous crime received no favourable response.

Evory had not long to wait before he committed a new and more startling act of piracy, the capture of the 'Ganj-i-Sawai.' The royal pilgrim ship was returning from the 'House of God,' containing 52 lakhs of rupees in silver and gold, the produce of the sale of Indian goods at Mocha and Jedda. The captain, after a feeble resistance, surrendered his charge. A number of men were taken prisoners, women were dishonoured and all were stripped off what they had. Several women, to preserve their honour, threw themselves into the sea, and some made an end of their lives with knives and daggers.

The capture of the imperial pilgrim ship fanned to the fiercest heat the fires of fanaticism in Surat. The conciliation of the popular feeling by energetic action became essential. The 'governor' swept into the common prison, that the factory had now become, all Englishmen who could fall into the soldiers' hands. Heavy irons were put on all of them and a guard of about 300 men was placed over the factory.

To Aurangzeb the 'audacious crimes of Evory were calculated to be as a spark introduced into a barrel of gun powder,' and he gave way to the most violent paroxysms of rage. The English had, however, got a friend at the court in Asad Khan, the Prime Minister. His advocacy for the English made Aurangzeb withdraw his orders favouring strong measures against them. At last, towards the close of the year, a direction was sent to the 'governor' that the English, the French, and the Dutch should send ships to search for and bring in the pirates or pay the damages sustained by the loss of the 'Ganj-i-Sawai.' The obligation to furnish a convoy was entered into and Annesly signed the bond on January, 6, 1696. The English, however, were not released, due to 'the infinite capacity of Mughal officialdom for circumlocution,' till the 27th June.

Soon after, a new danger arose in the person of "that grand villain Sivers, commonly called Chivers." He and his associates attacked the native shipping from the Persian Gulf to Cape Comorin on one side and from the same point to

the Red Sea on the other. But the more dangerous man was " William Kidd, destined in due course to blossom into the most redoubtable pirate who ever besmirched the honour of England." The imprisonment of Annesley and his colleagues at Surat made the authorities at India House realise the magnitude of the peril. The government at that particular time was unable to take direct measures for the suppression of piracy. The idea of sending an expedition under private auspices to encounter pirates in the Indian Seas gained ground among certain English nobles. So a vessel named the ' Adventure ' was fitted out with considerable armament, and the captain of the ship was Kidd. Arriving outside Calicut early in 1697 he showed himself in his true colours, shamelessly telling his victims that his activities had no motive of private gain but were in conformity with a deliberate state policy.

His first act was the looting of a vessel owned by a Dutchman of Surat. On February 2, 1697, he plundered the ' Queda Merchant,' 400 tons, with a rich cargo worth 4 lakhs of rupees. Besides these he captured many ships belonging to the East India Company.

Kidd's fame in piracy attracted many restless English sea-men, including the greater part of the crews of the East India Company's frigates, the ' Mocha ' and the ' Josiah.' The pirate fleet contained 120 guns and was manned by about 300 Europeans, the greater part of whom were Englishmen. A " more formidable menace to peaceful shipping in the East could hardly have been created in that day."

In the mean time the ' governor ' of Surat, who was friendly towards the English, died. His successor was different from him in every respect. The ' Queda Merchant ' affair made a great stir as the plundered cargo belonged to Mukhlis Khan, a principal Omrah at the court. " It was useless to assert that the English were not to be identified with the pirates when stories were being brought in daily of movements of piratical craft crammed with English sea-men, many of whom were actually recognised by the reliable native sailors as former servants of the East India Company; it was equally purposeless to maintain that the marauders were merely outlaws when the pirate commander sailed under the English colours and possessed credentials whose authenticity was beyond dispute.

At last, Annesley received a stern letter from the ' governor ' demanding that the English should give guarantees for the clearing of the seas of pirates and that the damage should be paid in respect of ' Queda Merchant.'

A fresh upheaval arose in the latter part of 1689 when one of the pirates captured a richly laden ship belonging to a Surat merchant, named Hassan Ahmedan. Public indignation rose to a high pitch and an account of the pirates' act of depravity was sent to the Emperor.

A royal order was issued for the enforcement of a rigid guarantee on the European Companies against piracy. They were, moreover, to pay compensation for the robbed vessels or cease their trade.

On January 2, 1699, a guard of about six hundred soldiers was placed over the factory house. A similar treatment was meted out to the Dutch and the French. Any communication with the factories by an Indian was punished with flogging.

Gayer, the Governor of Bombay, sent instructions to Annesley to refuse to part with any money. He could agree to continue the convoy of the Mocha and Jedda fleets for another year and to promise to hunt out and punish the pirates.

On January 25, the English yielded to superior force and gave the required security. Before this, the Dutch, after a bold show of resistance, had given way. They had agreed to offer security for Mughal ships in the Red Sea, to pay a sum of Rs. 25,000 by way of part compensation. Similarly, the French were coerced to give the required guarantee and make compensation.

In 1703 a Mughal ship, returning from Mecca, was attacked by the pirates off the port of Surat. After a struggle they overcame the resistance of the crew and made themselves masters of the ship. They carried off the richest

merchants and set the rest free. The 'governor' of Surat, as soon as he became aware of this, took the English and the Dutch Presidents at Surat into custody and threw them into prison. The Dutch had to pay Rs. 5,00,000 and another sum of money was paid by the English.

In September, 1704, the Dutch captured three richly freighted Mughal ships returning from Mecca. The crew did not receive a bad treatment, although they were not to be released unless the Mughal authorities paid back the money taken from them forcibly. The Dutch and the English, who were prisoners in their houses, issued forth from prison, and, with a marked boldness, defying all force, went to the sea. They blockaded the port of Surat and seized upon three barques, laden with valuable merchandise from China, belonging to the Surat traders. Despite all this, Aurangzeb did not seem perturbed and 'rather concealed the insult.' He instructed the Surat governor to secure the release of the captives on any term. He was forbidden, moreover, to take indemnity-bonds from the European in future.

The Mughals were not always successful in punishing piracy. For any act of piracy, as we have seen, the European traders in India were held responsible. These traders would often refuse to accept responsibility for acts of piracy attributed to their ships. They would threaten the use of force in resisting the 'unreasonable' demands of the Mughal officer. This would, sometimes, result in the Mughal Government's dropping the case in order to retain the advantages of the European trade.

INTERNATIONAL MONETARY FUND IN INDIA

D. K. GUHA

IN international transactions, two sides of the account scarcely balance. There remains a surplus on one side or the other. This is the source of inequilibrium, which affects all countries by setting inflationary or deflationary forces in the price system. The economic system, as a whole, is disturbed considerably by this inequilibrium. Adjustment cannot be satisfactorily made as there was no mechanism to allow a breathing space to exist between the gaps thus created. The War has revealed the necessity of closer economic collaborations between nations and steps towards fulfilling this goal had been taken up first in the institution of U.N.R.R.A. to arrest the depression, which might start from the hard-pressed and impoverished enemy-occupied countries. The second step taken turns about the endowment of the breathing space in the sphere of international transactions.

The so-called Keynes and White Plans were directed towards that end. But the interests and the notions which governed the two schemes appeared to diverge from each other so distinctly that at a time it seemed that international co-operation in respect of financial adjustment is an impossible task. (The outlook of the first plan was expansionist in character and which was stubbornly opposed by the Americans and the rigidity of the second plan distinguished itself from the flexibility of the former.) But the labour of the financial experts of both the countries has been successful in effecting a reconciliation between these two opposite trends and the result of that labour is found in the International Monetary Conference which began its session in July. Promotion of International Monetary Co-operation has been regarded as the objective and for achieving this a Stabilization Fund is going to be established. The principles regarding the working of this Fund have been subject to long discussions and criticisms. The object of this analysis, be it understood, is to point out

the conditions under which India can advantageously join the scheme of co-operation and the problems connected therewith. But the war has changed India's position quite radically. She is no longer a debtor country but has turned out to be creditor with big balances in her favour thanks to the appreciable export surplus accumulating year after year. This altered position has a beneficial reaction upon her future economy. The importance of international trade to her is not now so much of moment as it was in the past. The absence of the foreign obligations to be met is an important favourable condition. Secondly, the possibility of the enormous expansion of the potential resources precludes the need of India's depending on imports from other countries. Food products can be developed to the limit of her satisfying the home demand and other essential requirements of life can well be provided by the country itself and advantageously. Nor again could she be vitally affected in the same manner as the U.S.A. to which the importance of steadily growing export markets is immense. Within her borders India has a very good and prospective market to absorb the increasing supplies by expanding industries. This is not to say that India must and should shut herself against the outside world and has no benefit to gain from entering into the fields of international trade. But the present analysis is intended to give a proper idea of estimating the objective which would determine the terms and conditions through which India may participate in the scheme of the International Monetary Fund.

The objective, no doubt, must have a definite relationship to the plan of the economic development, which India wants to follow after the war to maintain a higher standard of living. This requirement alone can say definitely whether or not India should participate in the present plan. If the scheme helps India to hasten up the process of reaching that goal, it will be to India's interest to collaborate with it, if not the answer must be in the negative. This leads us to the inquiry of the nature of the scheme in question. The merits of the scheme, as has been pointed out by the Acting Finance Member, lie in the simplicity of its constitution; elasticity of the terms and conditions of its working and extensive freedom granted to the members joining it. In short, a general looseness is the outstanding feature of the present scheme and this has been granted with a view to securing the maximum amount of agreement among the different nations with different claims and interests. But the question is whether by allowing the Imperial Preference, quota agreements, tariff barriers and other such restrictions on the freedom of international trade to exist and by giving the fullest freedom to the member countries in this respect, it is doubtful whether the Fund would be able to function effectively and there is a natural feeling of pessimism that there is going to be another addition to the successive failures of international co-operation. India should view the scheme not as it stands but from the point of view of what it might be. Before committing anything she must first satisfy herself that the looseness of the provisions of the Fund would not be utilized by stronger powers to impose upon the weaker powers a chain of circumstances, which would compel their national economy to be arranged according to the demands of the former. But the spirit of the discussion in the Monetary Conference has aroused suspicion among the nations constituting the minority.

Another defect from which the proposed Fund would suffer is that the problem of the proper liquidation of the war balances as distinct from the current transactions does not come under the scope of the authority of the Fund. The majority have turned down India's demand for the multiple convertibility of blocked sterling resources on the ground that it is beyond the scope of the Fund. This restriction deliberate as it is, strikes India at her vital point and India has no cause to remain satisfied with it. India cannot rest content, unless there is a positive assurance that the liquidity and convertibility of the sterling assets would be adequately safeguarded. Now that the Fund has definitely banged its door, the only course left to India is to enter into bilateral agreements between different countries. From the point of view of India, this arrangement must precede India's deciding

or not she would co-operate with this. Otherwise, there cannot be any justifiable ground for India to commit herself to the scheme at this stage.

Practically every section of the Indian population is unanimous in this demand. The attitude of the Government of India is also strikingly coincident with that of the popular opinion. That opinion has found expression in the statement of the Acting Finance Member that these sterling balances would be converted into current transactions.

But the reaction the demand has evoked from the British press has been quite unfavourable and the trend of the discussion that has followed shows no prospect of India's winning a position of vantage. The lead given by Lord Keynes in his statement that England has incurred the war expenditures with a fanatical single-handedness has culminated in the counter-demand on behalf of the British Press to change the terms of the financial settlement, which allocates the share of India and H. M. G. in the total defence expenditure. This demand has naturally evoked apprehensions in the minds of Indian interests that these sterling balances might be repudiated, although there is the heartening assurance that such a question does not come in. But the story of the fate which attended America's foreign loan does not rule out the illogicality of this apprehension. The demand for the revision of this settlement is, in the Indian opinion, in no way unrelated to the eventuality of repudiation. This new reaction all the more emphasises the need for making it definite that the sterling balances must be at the free disposal of India and that it is her discretion, which will determine how and where and when these funds are to be employed. It is very pleasing to note that the Government of India has shown firm determination to establish India's interests on a solid basis; but the fact cannot be denied that it is, in a very important sense, subordinate to the British authority and it is the decision of the latter which will ultimately prevail. Now, if the political subjugation is made an instrument to hinder India's normal and reasonable economic aspirations, then the nationalist contention that full and free economic development is only possible under a National Government becomes a prophetic truth. The Indo-British political and economic relationship, bitter as it is, is going to deteriorate very rapidly unless the Britishers are convinced of the legitimacy of the Indian demand. Is it not wise for them to recognise the lessons of the events and adjust themselves accordingly?

The point must be looked at from another angle. The British publicists, we think, want to discount the claims that the sterling balances represent India's real savings, made at much human cost and sacrifice, when they say that the war expenditure which are responsible for such accumulations are currently borne by the Indian people. The expenditures were and still are being currently borne by us but this does not mean that they did not involve any sacrifice. After the Bengal Famine, at least, it would befit them not to make this point as an issue of debate. The sterling balances have been accumulated after causing immense hardships upon the people and no amount of warring with words can disprove the contention. Then ethically too, India must have the freedom of her choices and repudiation must be considered as a point outside the plane of practical policy.

Now the issue is clear. It is this: that India should have absolute freedom in respect of the utilization of her resources. But the degree of the importance of this issue is being superseded by another point raised by the British publicists, if not for anything else, at least to confuse the issue. It has been pointed out that the Financial Settlement has told heavily upon the British people and its structure has completely shattered down after the entry of Japan into the War. It is, at the same time, the source of hardships to the Indian people. Hence the settlement must be revised.

What is this Financial Settlement?. It is a settlement between India and H. M. G. regarding the share of cost which each must bear in the prosecution of the War. A vast section of the Indian population does not think that India has anything to do with this War and the share that India must bear is quite improper. Leaving aside this extremist view, is it not a fact that India has contributed

her utmost towards winning the War by men and materials? The speeches of the Secretary of State for India and even of the Prime Minister make it abundantly clear that India has not failed to respond to the call of the Empire. Then the contention that it has pressed the British people very heavily seems a little childish as the prosecution of the war must necessarily cut down the standard of living of the people. None can help it. The Russians and the Chinese are also fighting and making considerable sacrifices. The standard of living of both these countries has been lowered. If the war demands a heavier sacrifice, no doubt these countries could find it necessary to cut it down further. These countries have no colonies and hence they cannot transfer their burden elsewhere. Britain has colonies and she can be relieved of her burden at the cost of others. This has no moral justification. Economically it is unsound; because it tends to resurrect Imperialism and the struggle for markets in a more naked form. Again, the view that the terms of the Financial Settlement are responsible for all the hardhsips from which the Indian people has no solid argument behind it. Because the suffering they have met have arisen not from the Financial Settlement itself, but from the short-sighted and bankrupt policy of the authorities and from the inflationary trend over the emergence of which they had no control. The solicitude for the Indian people seems a bit surprising in the context of what these publicists have said and are still now saying.

Thus, the whole position has become embarrassingly complicated. The liquidity and convertibility of the sterling balances have been made the principle of policy for India. Britain sees it as a menace as it would amount to the drainage of her productive resources and hence the lowering of the standard of living. But it seems a misconception and misinterpretation of the Indian aspirations for India's economic development. Drawing on the consequences of the discriminating protection she finds in the plan for rapid progress a cause of restricting the British trade in India. But the distinction between the former and the latter must be understood in its proper setting. While the former encourages the development of certain industries without trying to improve all the sectors of the national economy, the latter seeks to bring about a healthy and organic growth of all the aspects of the national life. The rapid growth of the Indian Economy offers a good market for the highly technicalized capital goods in the production of which Britain has an inherent efficiency and which would yield large profits to her manufactures. The Bombay Plan has exhibited the fulness of that possibility and it recognises the importance of the international specialisation of labour. It is really a pity that the British Press, in its overzealous moment of condemning the Financial Settlement, has forgotten the prospects of such good business and has unnecessarily created a fluter.

In the meantime, the International Monetary Conference has made its decision final. Then there is the report that the Indian Delegation has been convinced of British sincerity to repay debts and has fallen back upon the original decision of withdrawing from the Fund. This has been followed by Lord Keynes' reassuring statement that the participation in the Fund would increase England's capacity to make repayments. This is quite heartening. But the time has arrived when the policy *vis-à-vis* the Stabilization Fund has to be formulated, balancing the loss or gain to be accrued therefrom. Among other things, forethought and prudence demand that the following should be the criteria of the policy to be pursued:—

(1) Bilateral agreements with different countries especially U. S. A. and U. K. which would assure the liquidity and convertibility of the blocked balances.

(2) A considerable portion should be diverted to the dollar pool.

(3) Nature of imports to be available should be taken into consideration as well as whether or not it satisfies India's demand.

CHARACTER AND SWARAJ

DR. MAHENDRA NATH SARKAR, M.A., PH.D.

In a thoughtful address delivered at the First Convocation of the new University of Utkal, Mr. Sachchidananda Sinha, Vice-Chancellor, Patna University, has pertinently pointed out that the Country's *Swaraj* will be achieved with the elevation of our character, and the full blooming of our personality. *Swaraj* or Independence presupposes right thinking and right conduct, and when thinking is low and conduct is not self-determined and self-controlled, our individuality moves with the untrained and uneducated instincts and the result becomes confusion and chaos. The most modest attainment in life is concomitant with the mastery over the situation—an intelligent understanding of the environment with the enlightened guidance of the will. It is a truism; Swaraj for the country requires the highest training in self-discipline, will and organisation, for independence of a country is not possible unless inner independence over blind passions, false imaginations, and over-sensitiveness is achieved. When this self-independence in the person is established, the requirements for a country's independence can be truly envisaged. The Independence Movement in India does not exhibit that all-embracing and deep-seated national feeling; that understanding of balance and harmony, that right thinking and that silent and calm strength which refuse to accept extremes of all kinds, communalism, and other forms of emotionalism and sentiments, which go against right formation and solid construction. England might have made mistakes in regard to her administration in India, and no right-thinking man can view with satisfaction the want of imagination and foresight in Britain's constructive statemanship in world politics today, especially in her dealings with India, but, all the same, the recounting of England's shortcomings and failures does not help India in the least towards her self-expression and independence. Mr. Sinha has quoted Bernard Shaw's reply to a question regarding the most effective way of getting the British out of India "make them superfluous by doing their work better." A more sound advice cannot be conceived. But for this, not only the scholars at the universities, but the men at the helm of the universities should be ready; and they should by their examples show that universities move with inner autonomy inspiring Idealism in management and teching and that nowhere any other consideration prevails. We cannot say—and Mr. Sinha does not say—that everything is nice and sound in the teaching and administration of the universities of the day and the creative aspiration, intellectual, moral and spiritual, which develops with personality, freedom and character is not much evident. These do not grow today in the centres of learning, because of the unhealthy atmosphere prevailing there. Our universities by the examples of their senators and teachers should inspire confidence in the scholars in intellectual and moral freedom and insist on the great truth that advancement in knowledge is a myth without self-unfolding, which comes with character. It can stand against the worst imitation and base insticts and can move in harmony with free ideas in a society of free persons. The foundation of Swaraj for India should be laid at the universities and the scholars and the senators and the professors should work together to see that they can develop at the universities *communes* for giving free expression to their creative aspiration in thought and action. Why do not our universities rise high to fulfil their great mission? Does it serve a useful purpose to condemn others when there is not the instinct for selfless service in us, and the love of power and hold of power become the ruling passion in us? Mr. Sinha rightly points out that Britain still holds on because of her character. Should not our aspirations rise towards firm unity and free fellowship in the universities, so that they can enjoy inner autonomy, thus helping the other autonomy of the country.

Miscellany

BENOY KUMAR SARKAR

THE HEALTH PATTERN OF THE DHARMA-SASTRAS AND AYURVEDA

The social pattern of the Indian people in health matters as coming down from olden times is essentially individualistic. The sanitary habits, for instance, as practised by the Hindus in their daily life are the *mores* prescribed for individual *grihasthas* (house-holders). The duties formulated in the numerous *dharma-sastras* or *smriti-sastras, i.e.,* the law-books have become integral parts of Hindu individual and domestic morality. The origin of these sanitary folkways is the old Hindu medical science of *Ayurveda*. In the form of *acharas* (customs and practices) and *samskaras* (cultural and educational conventions) they serve to regulate the health, physical exercise, diet, housing, clothing, marriage, cremation, etc., of the house-holders. But it is the individual initiative of the house-holder that is respected in all these codes. As a rule the neighbours' right to interfere in the affairs of others is hardly conceded by Manu (c. 150 A.C.), Raghunandan (c. 1570) or the other law-givers whose name is legion. The traditional Hindu sanitary habits cannot, therefore, generally speaking, be treated as items of "public health." The transformation of the social pattern of India in hygiene and sanitation into that of public health must be tantamount to a tremendous revolution.

To a certain extent, however, the *dharma* or duties formulated in the old law-books may be treated as items of public health. There is some sort of *danda*, sanction or punishment attached to the injunctions of the *Manu Samhita* and the numerous other codes. For instance, those individuals or families who do not practise the daily routine of health, gymnastics, bath, diet, etc., prescribed in the law-books or violate the *acharas*, folkways, or *Sitten* are not treated kindly by the community. There is a social ban or ostracism hurled against them. They are punished and get the ignominious distinction of being called *mlechchha* (unclean). The disgrace is somewhat identical with that of being dubbed Heathen in Christian ideology or Kafer in Islamic.

ANGLO-GERMAN PUBLIC HEALTH

All this, however, falls much too short of the requirements of modern sanitation for large demographic areas as described, for instance, by Newsholme in *Health Problems in Organised Society* (London, 1927). It is not enough today in 1945 to observe that during 1848-75 the conditions in England as in all Eur-America were not much different from those in the health pattern of medieval Asia. The medieval folkways have got to be transformed in the East as they have been transformed in recent years in the West.

The voluminous *Report on the British Health Services* (published in 1937 as a "P. E. P." document by the Political and Economic Planning series of London) may be used as an eye-opener. Peoples in the socio-economic position of Indians should not, however, be unreasonable enough to accept the British experiences as the ideal for realisation *in the near future.* And they can only betray their *naïveté* should they attempt to criticise their own medico-sanitary or socio-economic pattern in the words used by British patriots about British conditions.

The Social Policy of Nazi Germany (Cambridge, 1941) by the British economist, C. W. Guillebaud, may likewise be consulted as a guide to the modern sanitary folkways and ideals of health reconstruction. But here, again, the attitude of countries like India ought to be not that of imitating or catching up with the German people but that of watching from a safe distance as to how social metabolism in the domain of public health is set in motion under conditions of hyper-capitalism and super-socialism.

BRAHMANOCRACY AS A PHYSICAL ARISTOCRACY

All the same, the traditional pattern of India in hygiene and sanitation as embodied in the formulation of desirable habits about food, exercises, education, marriage, etc., cannot be thoughtlessly brushed aside as antiquated or unscientific. Many of the *acharas* and *samskaras* of the Indian social-system are hygienically valid and continue to promote the physical health and efficiency of the masses and the classes. Like the old Indian medical science of *Ayurveda*, the health, diet and the other regulations of the *dharma-sastras* about the care of the body and physical culture can be utilized even in the present age. Indeed, it is because of the somewhat habitual and sometimes unconscious practice of these traditional folkways by large sections of the people, especially in rural areas,—that in India today, in spite of the appalling poverty of the entire country, the death rate, high as it is, has not been higher than it happens to be. The hygienic and sanitary ideas of the *dharma-sastras* and the *Ayurveda* account for a great deal of the vigour, working capacity, longevity, and general *morale* of Indian men and women in our present generation.

It may not be out of place to observe that it is, among other things, to these sound physical and sanitary customs as well as dietetic habits that old Indian culture ows its stalwarts in the arts and sciences, military prowess, and commercial adventures. The Brahmanocracy of old was not only the remarkable cultural aristocracy of the ancient and medieval world but likewise one of the most virile and powerful physical aristocracies of mankind.

This aspect of the hygiene and sanitation of the Hindu social pattern has been guessed to a certain extent by Sorokin in his analysis of the caste system as a "mechanism of social testing."

"In Indian caste society" says he, "in order to become a member of the higher orders of the high caste, a successful student had to overcome such enormous obstacles and to display such physical and specially mental and moral qualities that only few men could meet such a test without failure. * * * Thus in India the aristocracy and the aristocracy of the aristocracy has been sifted, at least through the two severest social sieves, by that of the family and that of the school. In this way it has been tested biologically, mentally and morally, as a result we have the most powerful aristocracy of biological and social selection." Sorokin is right in his examination and judgment. (*Social Mobility, New York*).

HINDU-MUSLIM UNITY IN SANITARY RECONSTRUCTION

Social workers in India today in the fields of hygiene, sanitation, physical exercise and sports, housing, demographic planning, and food reform cannot do better than have the *acharas, i.e.*, the folk-ways as embodied in *Ayurveda* and *dharma-sastras* examined by joint Committees of Ayurvedists as well as modern medical men and health officers. Attempts should be made to ascertain how many of these old hygienic prescriptions can be recommended for further use along with certain new ones that may have been ignored in the past. It would be wrong sociology to believe that the reconstruction of the social pattern in India should have to proceed *tabula-rasa* in matters of personal hygiene or environmental sanitation.

In *Ayurveder Upadesh* (The Teachings of Ayurveda, 1935) by Kaviraj Dhirendra Nath Roy we are presented with some of the hygienic recipes in regard to diet, bath, exercise, clothing, etc., as prescribed by Ayurvedists. His *Roga o Pathya* (Disease and Diet, 1938) likewise deals with the health folkways of the Ayurvedic pattern. Works like these can be of substantial use in the sanitary reconstruction of India in the twentieth century. Foreign sanitary-medical experts as well as foreign-educated Indian public health and other doctors will have to take due note of the Ayurvedic ideologies.

In most of the important items about washing, bathing, personal cleanliness, diet, etc., the Muslim *acharas* or folkways are identical with those of the Hindu. The differences in religious dogma between Hinduism and Islam do not affect the fundamental health and sanitary conditions of the rural and urban masses or classes. Ayurvedic ideologies govern the daily habits of large sections of Muslims in the villages, municipal centres. One or two distinctions in food may be observed, for instance, Hindu mutton or pork *vs.* Muslim chicken or beef, Hindu garlic *vs.* Moslim onion, etc. For the general sanitary pattern of India such distinctions are immaterial.

In my *Sociology of Population* (1936, p. 21) it has been pointed out, further, that in differentia mortality the Hindu-Muslim rate for Bengal was uniform, for instance, nearly 22 about 1929-30! According to *Bengal Public Health Report* for 1939 (p. 26) the year's mortality for Hindus was 21.8 and for Muslims 21.4. For intensive examination, according to sex, and age by age it might be possible to detect differences. But on the whole, the general health pattern of India is not affected to any appreciable extent by religious diversities. The *Unani* medical system of the Muslims is, besides, acculturated to the same socio-demographic conditions as the Hindu *Ayurveda*. The problems of sanitary reconstruction and the remaking of health *acharas* are the same for Muslims as for Hindus.

Round the World

The Struggles of the Indian Press—

Mr. Hemendra Prasad Ghosh's speech at the opening session of the All-India Newspaper Editors' Conference was full of meat and sometimes very salty. In describing the History of the Press in this country, he made characteristically pungent remarks, followed by inimitable flashes of humour and an imposing array of purple patches. Sj. Ghose depicted the 'Man-made Famine' of Bengal in its true colours* and then went on to describe the storm and stress amidst which the Indian Press had grown up. In Sj. Ghose's own words—"this power (*i.e.*, the power wielded by the Press) had to be acquired by toil and trouble. The journalists have paid for it in toil and devotion and know how to value that for which they have paid so often dearly." The first newspaper in Calcutta and for that matter, in India, was the "Bengal Gazette," popularly known as "Hicky's Gazette"—first published in January, 1780. It was proscribed within ten months of its first appearance. Its later numbers were written and edited in jail. "During fifty years its successors uttered their feeble voices in peril of deportation and under menace of the censor's rod." To quote some examples—in 1791, William Duane was arrested by the Bengal Government and ordered to be deported to Europe for some paragraphs in the "Bengal Journal." In 1823, a similar fate overtook James Silk Buckingham. Sj. Ghosh went on to say: "the action

* For Sj. Hemendra Prasad Ghosh's article on "The Bengal Famine" we refer our readers to the November, 1944 issue of the "Calcutta Review."

taken against newspapers in India by blundering bureaucrats has been of various types. Thus when the 'Statesman' gave publicity to an official document—Mr. Risley's note to that prancing proconsul Lord Curzon—the Government of the day put the paper on their *'index expurgatorius'* and prohibited the supply of official news to it."

The early years of the Twentieth Century produced great editors, who were also great patriots and played a noble rôle in those stirring days when the National Movement was being born. The first decade of the Twentieth Century was an epoch of promise in the History of Asia. India, especially Bengal, witnessed the throes of a gigantic struggle in 1905. In 1907-1908 the liberal and democratic deputies of the Iranian *'Medjlis'* struggled against the effete *Qajjar* Dynasty and excitedly pressed forward for reforms. Those were the heroic days when a young English journalist—Arthur Moore, at that time Diplomatic Correspondent of the London 'Times' and till recently Editor of the Calcutta 'Statesman'—sided with the Persian Deputy and patriot Taqizade and enthusiastically took part in the defence of Tabriz against the Russian interventionists—Col. Liakoff and his Cossacks. That was the Persian Revolution of 1907-1908. In the Turkey of 1910, still the Ottoman Empire, Turkish revolutionaries were often journalists, nurtured in the great traditions of Namuk Kiamil and Zia Pasha. Turkish journalists were members of the 'Committee of Union and Progress.' In India, during those formative years of Indian Nationalism great editors like G. S. Iyer, Brahmabandhab Upadhyaya, Surendra Nath Banerjea, Tilak and others rendered lasting services to the cause of the country. As far back as 1860, a Bengali journalist Harish Chandra Mukherjee had lived and died to serve the oppressed cultivators in the Indigo Districts of Bengal. The services of the 'Hindu' of Madras, for instance, paved the way for the courageous and militant journalism of subsequent years. The 'Hindu' showed up before the world the unspeakable outrages of the Michael O' Dwyer Administration in the Punjab. Likewise the 'Sanjibani' in Bengal had exposed the horrible conditions of labour in the Assam tea gardens.

Great journalists had never been *'durbaris'*; they had never been overcome by official blandishments; men like Sisir Kumar Ghosh, Ramananda Chatterjee and Tilak had not cared to hobnob with proconsuls. They had never forgotten that they were 'servants of the people.' That tradition still exists and because of that, in the words of Sj. Ghosh, "the achievements of Indian newspapers have been such as would be considered creditable in any country. People are prone to say that modesty is incompatible with our profession. So I will not call our achievements triumphs. But I cannot refrain from mentioning that they have been accomplished under conditions which are unknown in Europe and America where foreign domination does not exist and where people hold the opinion that good government cannot be a substitute for self-government."

Scientific and Cultural Progress in Turkey*—The Rôle of Foreign Historians and Archaeologists.—

European Scholars—Historians and Archaeologists—have worked side by side with Turkish Scholars since 1927. Their contributions to Classical Archaeology, Hittite Studies, Byzantine Studies, Medieval Turkish History and Culture, etc., have by no means been negligible. Some scholars, like the Belgian Paul Wittek and the Germans Taeschner and Knut Dahlmann have been the precursors of Turkish Scholars in the scientific study of Turkish History. Wittek's famous Monograph *"The Foundations of the Ottoman Empire"* (Published by the Royal Asiatic Society, London, 1938) had its counterpart in Mehmet Fuat Köprülü's *"Les Origines de l'Empire Ottoman."* Wittek's pioneer work *"Das Fürstentum Menteshe"* ("The Principate or Emirate of Menteshe") paved the way for local histories of Turkish towns and districts by Turkish historians. A list of the local histories appeared in a previous issue of this journal. Taeschner's *"Futuwwa Studien"* was the first work of its kind in the Social History of the Middle Ages. This work throws considerable light on the Gilds of Medieval Turkey and the Dervis confraternities of the Middle Ages. Other European scholars like F. Giese, Hermann Ethé, de Jerp hanion, W. Heffening, have collaborated with Turkish Scholars in the task of exploring the archives and conducting excavations. The Turkish Government accords all genuine scholars a hospitable welcome and affords them extensive facilities for research during their sojourn in the country. Atatürk and his Minister of Education, the late Dr. Reshid Galip, believed in cultural co-operation between nations and the Turkish Government of the present-day carries out this policy.

Indo-Iranian Cultural Relations—

For centuries India and Iran have been in contact with each other. There are profound similarities between their two cultures. The India of the Vedas has a striking resemblance to the Iran of the *Avesta*. Islamic Iran and Islamic India also had social and cultural affinities.

In the spring of 1944 a cultural mission came from Iran to India, headed by H. E. Agha Hikmat His suggestion was the establishment of two standing committees, one in Teheran and the other in Delhi, to give effect to ideas which were put forward by the Mission and to strengthen the cultural ties between the two countries. It is gratifying to note that one such Standing Committee has now been formed in Delhi with the Hon'ble Sir Jogendra Singh, Member-in-Charge of Education, Health and Lands Department, as Chairman. The progress of this Committee will be watched with interest, as it is something new in the history of Contemporary India. Perhaps in the future we may also have Committees for fostering Indo-Afghan and Indo-Turkish cultural contacts.

* Continued from the "Round the World," December, 1944 issue of the "Calcutta Review."

Tourist Outpourings—

India, like Egypt and the Lands of Classical Antiquity, has been accustomed to globe-trotters and tourists, who are in the habit of sojourning in the country for a few weeks and then writing a book to establish their claims for omniscience. They are usually hailed as experts by their fellow-countrymen. Mr. Beverley Nichols is in this tradition. His recent publication '*Verdict on India*' is nothing new; years ago he wrote certain personal reminiscences about Greece entitled '*Twenty-Five.*' Then he was only twenty-five years old, a mere 'flapper', just learning to pose and to pretend to be blasé and, therefore, what he wrote was frivolous but not malicious. His '*Verdict on India*' is distinctly malicious, nay more, it is a deliberately and mendaciously conceived calumny. He has nothing good to say about the millions of Hindus, *i.e.*, about the vast majority of the population. He reviles them in his condescending, dogmatic manner and hates them in a simple generalisation. *Sancta simplicitas!* Just as in Greece, when he was twenty-five, he haunted the antechambers of embassies and legations, so in India, at a more mature age, he saw things through the windows of hospitals and from the verandas of clubs. There is a saying current in the Near East that most tourists and correspondents write out their dispatches in the hotel dining-room, between the entreé and the dessert and that their fervid imaginations are stimulated by little sips of Chablis or Chateau-Margot. Perhaps Nichol's 'Twenty-Five' was written in the Hotel Xenia Melathron in Athens and he was not prepared to rub shoulders with the Common Greek. Here in India he found everything unaesthetic and he had not even the charity to appreciate the implications of the terrible poverty and misery of the country.

Not all tourists are, however, like this—swayed by '*le dernier cri*'. India is fortunate to have received visits in the last few years from travellers like the Turkish feminist, national leader and authoress—Halide Edib Hanym; but then she was an Oriental, a fellow-Asiatic, who did not expect too much from us and took us as we are.

Home Truths at the Pacific Conference—

Imperialist powers have the sinister habit of spreading calumnies about the peoples whom they rule. European Powers have long specialised in this art. From their point of view, of course, it is propaganda but not calumnies. We know how in the Nineteenth Century Turkey used to be run down by the Chancelleries of Europe and all manners of coloured stories circulated about the Bulgarian, Greek and Armenian atrocities. When a certain diplomat, friendly to the Asiatic Powers, suggested that Turkey, *en revanche*, should try to rebut these calumnies, the Minister Shevket Pasha only shrugged his shoulders and remarked "Nous Turcs sommes unpeuple taciturne" —"We Turks are a silent people;" and that may be said to be the attitude of all Asiatic countries. France has for years carried on an insinuating and persuasive propaganda against the Syrians, and India has always been misrepresented abroad. Our point of view could never be forcefully stated. It is, therefore, very refreshing to find that at the recently held Pacific Conference at Hot Springs the Indian Nationalist point of view was stated in unequivocal terms, in clear contrast to the unctuousness of the British delegates. Mrs. Vijaylaxmi Pandit stated things with power but with grace and she was ably supported by her other colleagues. She reiterated India's demand for independence. One of the surprises of the Conference was Mr. Abdur Rahman Siddiqi, who spoke entirely from the nationalist point of view, thus disappointing the British delegates to the Conference.

The "Wardha" Scheme of Basic Education—

The Scheme of Basic Education has the great merit of imparting education through productive activity. But as a reaction against the present system of education, which is defective in many ways, specially in being in some of its aspects divorced from real life, this scheme seems to have swung to the other extreme. The tendency to leave out everything that is not directly related to craft has its drawbacks. The student gradually loses the power of thinking beyond the craft in question. The original form of the scheme should be so modified as to include formal teaching by subjects as well.

Romain Rolland—

By the death of Romain Rolland, the world has lost a true "*Ganzermensch.*" He was a bridge between the Orient and the Occident, not in any humdrum diplomatic way but in the highest spiritual sense, as his epoch-making books on Ramkrishna, Vivekananda and Gandhi demonstrate. He lived a heroic life, which was passionately in accord with the strivings of humanity and the upsurge of oppressed nations.

S. K. C.

Reviews and Notices of Books

The Meaning of Pakisthan.—By F. K. Khan Durrani. Published by Sh. Muhammad Ashraf, Kashmiri Bazar, Lahore. Pp. 227. Price Rs. 3-12.

The book consists of nine chapters, one of which is devoted to a description of the injustice to which Muslims have been subjected at the instance of the Hindus and two chapters which are mainly taken up with a discussion of the *pros* and *cons* of the Pakisthan problem. In the seventh chapter Mr. Durrani gives his interpretation of Pakisthan which he identifies with *Hukumat-i-Ilahi* where, to use his language, " men shall be free from oppression, injustice and exploitation, and free from selfish greeds, covetousness and fear of poverty." Only time can show whether if and when Pakisthan is realised, this ideal will be attained, but as the history of even predominantly Muslim countries like Egypt, Iran, Iraq and Arabia has hitherto taught a different lesson, it is doubtful if this opinion will be accepted by non-Muslims, who might find themselves compelled to live in Pakisthan.

The book is marred by serious defects, such as the claim of the superiority of Muslim over Hindu Culture (p. 46), the allegation that Hindus are cowards (pp. 113-16), that the Hindu " holds every lie, every trickery and fraud and every kind of hypocrisy justified so long as it serves the interests of his race," or again that " Hindu India was preparing in the summer of 1942 to enter into a private treaty with Japan, if and when the Japanese armies crossed the eastern borders into India " (p. 188). Nor is non-Muslim India likely to welcome Pakisthan if the great Mussalman community accepts the view of the author that " If it ever come to a trial of arms, we (people of North-West Pakisthan) would smash the country from end to end within three months...The key to the empire of India shall ever remain in the hands of Pakisthan." Then again, the author advances the claim that Muslim rule had in the past been established over the whole of India, thus betraying his lack of knowledge of Indian History.

Even those who have kept their mind open on the Pakisthan issue, will not find it easy to accept everything that the author has said in its support and many, must of necessity, feel distressed by the not always fair criticism levelled against some of those who have secured the respect of large masses of Indians among whom may be mentioned men like Pundit Madan Mohan Malaviya, Mahatma Gandhi, Pandit Jawaharlal Nehru, Dr. B. R. Ambedkar, Sir Mirza Ismail, etc.

The book may have an appeal for those who believe in Pakisthan, but the general attitude of Mr. Durrani is such as to antagonise those who as yet find themselves unable to accept it.

The Function of State Railways in Indian National Economy.—By T. V. Ramanujam, M.A., Lecturer in Economics, Union Christian College, Alwaye, Travancore, South India. With a Foreword by Sir C. P. Ramaswamy Aiyar, K.C.S.I., K.C.I.E., LL.D., Vice-Chancellor, University of Travancore. Pp. 183. Price Rs. 4. Obtainable from the Author.

In presenting his account of the Indian railway system, Prof. Ramanujam has always supplemented the information given by telling his readers the policy followed in such parts of the West as the U.S.A., Britain, France and Germany, which has not only added to the value of this study but also enables his readers to have a general idea of the world policy in this regard. This has entailed close examination of a large amount of material and careful sifting out of what he could utilise, facts amply demonstrated by the book itself and the bibliography appearing towards its end.

The contents of the first two chapters ordinarily known to every student of Indian Economics are a prelude to the third where the author discusses " fair return " in the case of State Railways and the fourth devoted to the taxation of railways. These are full of " meat " and deserve careful study. The last chapter dealing with the changes brought about by improvements in the internal combustion engine is suggestive and interesting.

Prof. Ramanujam has worked hard to collect his materials and thought over them carefully. He has, in addition, much to say that is new and what he has said has been said well.

H. C. MOOKERJEE

The Yoga of Sri Aurobindo (Part Two).—By Nalinikanta Gupta. Published by Sri Aurobindo Ashram, Pondicherry, 1943. Price Re. 1-4.

The book under review is a brief commentary on Sri Aurobindo Ghose's voluminous work—*The Life Divine*. The author deals with Srijut Ghose's main ideas in simple language. The discussion ranges over such topics as " Our Ideal," " Lines of the Descent of Consciousness " and " An Aspect of Emergent Evolution." The ideal of Srijut Ghose is to "divinize" the human and to spiritualize the material. According to him, all this will be accomplished when supermen will emerge out of men by means of integral yoga. Mr. Gupta traverses the whole ground which Srijut Ghose's theory covers; he gives us an acute analysis, much after the manner of his master, of Existence-Knowledge-Bliss-Absolute and explains the conception of the Divine as a supreme Person. Further Mr. Gupta gives a clear exposition of Srijut Ghose's Philosophy of Evolution and adds a criticism of Emergent Evolution. The book, on the whole, makes interesting reading and can well be commended to those who find Srijut Ghose's ponderous volumes hard.

There is, however, much in Mr. Gupta's discourse that may evoke controversy. To say the least : Mr. Gupta like Srijut Ghose describes the several steps which the Divine in his opinion takes in creating the universe. Centuries of Philosophy have left the problem of Creation unsolved and

the mystics could not communicate to anybody the secret of it, except through symbols and inarticulate signs. From Mr. Gupta's account it appears that there is nothing mystical about mysticism.

In the book there is a gross misstatement of Bertrand Russell's neutralism. As Mr. Gupta puts it, " Bertrand Russell made a move in the right direction with a happy suggestion which unhappily he had not the courage to follow up. Mind (and life), he says, are certainly emergents out of Matter; that is because the reality is neither, it is a neutral stuff out of which all emergents issue." To be sure, Russell is not a coward; the path he has trodden in his philosophic adventure is strewn with abandoned ideas. For all we know Russell is no evolutionist, although, according to him, both mind and matter are the opposed manifestations of neutral points—the ultimate stuff of the universe.

A. C. DAS

East and West.—By Rene Guénon. Published by Luzac & Co., London.

The book opens with the famous couplet of Kipling, " East is East and West is West, and never the twain shall meet." This is the main theme of the book, not in the superficial sense of the couplet as it is often quoted by the partisans of different civilisations, but in the very profound meaning based upon the distinctive tendencies of Modernism and Traditionalism, the purest form of which is met in China, and specially in India. In the West life today moves in materialistic science and philosophy which cannot rise high above the satisfactions of flesh in morals and domination over the world in politics. This is the natural consequence of a philosophy that cannot see beyond the confines of sensuous and pragmatic experience. He has confirmed his conclusions by a long march through, what he calls, " the superstition of science and the superstition of life." The tendency of modern science is " specialisation " which, according to him, " is the surest way of acquiring intellectual short-sightedness " for it is cut off from the great structure of thought, and although it attempts at a synthesis, the synthesis must be false, as it is based upon extracting the superior from the inferior concepts. In contrast to this picture of the science of the day he presents the picture of the traditional science of the East, which studies the contingent as a consequence and expression of the higher order of reality. There is no absolute discontinuity between Science and Metaphysics as is supposed at present in the West and absolutely no meaningless intellectual attempt at emerging of the Essential and the Permanent from the tiny and short-lived facts of experience.

The next superstition is the superstition of Life. The West in its love for dynamism gives a higher place to Will and Life rather than to Transcendence; this overemphasis upon the precedence to the practical over the speculative reason, (known as moralism) has stood in the way of true appreciation of the Hindu doctrine of Deliverance and Non-doing. Moralism, Aestheticism and Activism are based on sentiment and therefore do not represent Truth, which transcends life and its mundane interest in the consciousness of Eternity. The author points out the shortcomings of the Western orientalists who cannot overcome their own cultural tendencies and interpret the Eastern thought after their own thought-pattern, giving rise to psuedo-philosophy and psuedo-spiritualism. Theosophism and occultism do no better. They interpret wrongly the Eastern tradition.

The author does not suggest for a moment that the Eastern tradition should be followed fully by the West, in order to get a riddance from the present confusion in life and thought. He rather suggests that the West has its own tradition still today in the Catholic Church, which it should revive, and the rapprochement between the East and the West will be reasonably possible, since the traditions in the West and the East follow nearly the same inspiration. The orders of the Elect in a hierarchy have behind them the common source of inspiration. Anyhow the author is in favour of taking a firm stand from the intellectual point of view and advises his readers to develop intellectual intuition which reveals the Essence in the heart of things and relieves from the partialities of intuitions of vital life. To the author the in-equilibrium in modern life is due to the loss of the divine wisdom found in inspired ancient metaphysics and not in the psuedo-philosophy of the day wrought out without the direct vision of truth.

The book is a serious challenge to the Western life to-day in all form of its expression, for it is moving on the surface without going deep within, to be in immediate contact with the heart of reality. Those who are one in thinking with the Western scholars that India has more Theosophy than Philosophy in the modern sense of the term should do well in reading this book. The author is of uniform opinion with the ancient Indian thinkers that unless life is drilled and disciplined the ultimate truth cannot be approached, far less known. This correct approach is almost realisation, it requires a freedom from the devious ways of life and thought—a prior negation—a non-being, in order that one can be installed in Being: I am reminded of a significant sentence in the Bible of Humanity (Michelet) " Man must rest, get his breath, refresh himself at the great living wells, which keeps the Eternal. Where are they to be found, if not in the cradle of our race on the Sacred Height whence flow on the one side Indus and the Ganges, on the other the torrents of Persia, the rivers of Paradise."

MAHENDRANATH SIRCAR

Tonio Kroger.—By Thomas Mann. Edited by Elizabeth M. Wilkinson. Basil Blackwell. Oxford. 1944.

It has been said by many critics that Thomas Mann hated life. Through his creation Tonio, Mann demonstrates that his love of life is no less strong than his hatred. The story, an admirable

summary of which has been given in English by Miss Wilkinson in the Introduction, reveals the hatred as well as the love—the ambivalence as it is technically called—in a remarkable way. The deep insight into human nature which is one of the main characteristics of Mann has enabled him to catch and delineate the subtle reactions of the human mind to the physical and mental environment in a way which cannot fail to charm the reader. In order to appreciate life one must have aesthetic experience of it, which means a special kind of awareness of the Universe, and that aesthetic experience is what is depicted in the story by the artist Mann.

Miss Wilkinson's critical appreciation of Thomas Mann gives a good picture of Mann, the author, the artist and the psychologist, and deserves to be studied with great care and attention.

S. C. MITRA

Ourselves

ANTHROPOLOGY RE-UNION

The past and present students of the Anthropology Department of the University of Calcutta met at a pleasant function on Saturday, the 16th December, at the Anthropology Laboratory, 35, Ballygunge Circular Road, Calcutta. Dr. B. N. Dutt, M.A., Ph.D., was the chief guest on the occasion. An exhibition showing the cultural life of man, both prehistoric and present, was organised. The evolution of man and the influence of heredity were represented by means of charts, diagrams and casts. After light refreshments, the guests were entertained by lady students, who organised a tableau depicting scenes of the last famine and the boys staged a drama written by one of them on an Anthropological topic. Music, both vocal and instrumental, recitation and physical feats formed part of the programme. Cinematographic films, taken by the staff of the department and depicting tribal life of India, were also shown to an appreciative audience.

It was good to see the enthusiasm and *joie de vivre* of the students on this festive occasion.

APPLIED PHYSICS RE-UNION

The Fourth Annual Re-Union of the Department of Applied Physics, University of Calcutta, was held on the 28th, 29th and 30th December, 1944, at the University College of Science. Major J. Chambers, O.B.E., M.C., I.S.E., Chief Engineer, Communications and Works Deparment, Government of Bengal, was Guest-in-Chief.

The varied features of the Re-Union consisted of an exhibition, a popular technical lecture by Mr. E. J. Wender, F.R.P.S., a film show by the Bengal Chemical and Pharmaceutical Works and a drama staged on behalf of charity.

ACTIVITIES OF THE ASUTOSH MUSEUM

Due to the emergency situation arising out of the declaration of war by Japan in December, 1941, the Galleries of the Asutosh Museum of Indian Art, University of Calcutta, were closed to the public. Immediate precautions were taken to safeguard its most valuable and rare collections against air-raids. Paintings, terracottas and other portable objects, numbering more than 6,000, were transported to a safety zone far outside Calcutta.

In Ancient and Mediaeval India deities used to be hidden underground or thrown into a neighbouring tank, with the impending approach of the invader, for fear of molestation. The Museum Authorities took recourse to almost identical measures regarding the heavy specimens. 500 big and heavy stone sculptures, representing magnificent specimens of carving of Ancient Bengal, Bihar and Orissa, were buried underground in a special trench, 100 ft. by 15 ft., within the precincts of the University.

As the Japanese menace seemed to be receding, the portable objects were brought back to Calcutta last year, but the large stone images of gods and goddesses of yore continued to remain buried in the underground pit. It was not till last Christmas that regular excavations were undertaken in the grounds of the University, almost all the sculptures were unearthed, cleaned and reinstalled on their proper pedestals in the Museum. Want of space, however, greatly hampered a suitable display of all the multiple forms of Art and Archæology of Bengal and Eastern India of the last two thousand years and more. The priceless treasure of paintings, "*Pats*," "*Patas*" and folk art has also been rearranged in this connection. The Asutosh Museum of Indian Art, the only institution of its kind in India, is now open to the public after three years.

Mrs. Casey, wife of the Governor of Bengal, accompanied by Captain J. C. Irwin and Mr. Sahid Suhrawardy paid an informal visit to the Museum after the reopening. This was her second visit. She was shown round the galleries by the Curator, Mr. D. P. Ghosh, and she expressed her great admiration and delight at seeing the splendid array of such select specimens of art.

A PRACTICAL APPLICATION OF MUSEOLOGY

The Bratachari Society of Bengal has sent its museum specimens to Mr. M. N. Basu of the Department of Anthropology, Calcutta University, for treating them chemically.

Mr. Basu with the two senior students of the Department of Anthropology, Messrs. B. Mukherjee and S. Roy, has already undertaken the work in the Museum Method Laboratory.

A NEW DONATION

Dr. Nilratan Dhar, D.Sc., F.I.C., has offered to the University of Calcutta approximately one lac of rupees for perpetuating the memory of Acharya Sir Prafulla Chandra Ray and in furtherance of establishing a University College of Agriculture. The amount may be used in creating a Professorship in Agricultural Chemistry as well as for conducting Post-Graduate teaching and original researches in Agriculture. The Donor hopes to make a second endowment of approximately one lac of rupees for the same purpose at a subsequent date. A Board has been constituted by the University for framing a scheme for giving effect to the wishes of the Donor.

TRAINING IN JOURNALISM : CALCUTTA UNIVERSITY'S NEW SCHEME

Arrangements for putting into operation a scheme for training young men in Journalism are being made by the Appointments Board of the Calcutta University in collaboration with the Indian Journalists' Association.

The candidates must ordinarily be graduates, but exception might be made by the Committee in the case of those, who have already obtained experience in the office of a Newspaper or a News-Agency for a particular period. The training to be given will be such as will enable the successful candidates to work as Reporters, Sub-Editors, etc., in the newspapers. Every Newspaper or News-Agency, who are willing to co-operate, will also provide a subsistence allowance for the trainees during the period of training, which will cover one year. The University, in collaboration with the Indian Journalists' Association, will arrange special lectures on subjects with which journalists are supposed to be familiar. The candidates will be given an *ad hoc* certificate after the successful passing of an examination at the end of the period of training. Later on there will be a Diploma Course in Journalism.

1945 CONVOCATION

The next Annual Convocation will take place on 3rd March, 1945. It is understood that the Right Hon'ble Dr. M. R. Jayakar, P. C., has been invited by the University to deliver the Convocation Address.

FELLOWS

Dr. Saurindrakumar Gupta, M.A., B.L. (Cal.), M.A. (Oxon.), Ph.D., B.Litt. (Oxon.), Barrister-at-Law, has been elected an Ordinary Fellow by the Faculty of Law.

Dr. Indubhushan Basu, M.D., has been elected an Ordinary Fellow by the Faculty of Medicine.

Dr. Harendracoomar Mookerjee, M.A., Ph.D., has been re-elected an Ordinary Fellow from the Registered Graduates of the University.

DEPARTMENT OF EDUCATIONAL FACILITIES FOR U. S. ARMY

The Department, which has been in existence since June, 1944, has been providing educational facilities for the U. S. A. Army. A scheme was framed for the examination of lesson papers in various subjects, submitted by personnel of the Army, who are continuing their studies in India by taking correspondence courses of various army institutes in the U. S. A. The candidates are spread all over India, Burma and China. The examination of lesson papers is really instruction on paper by means of comments, etc.

The subjects taken include :—Economics, Arithmetic, Algebra, Geometry, Trigonometry, Analytic Geometry, Calculus, General Science, Physics, Inorganic Chemistry, Mechanical Engineering, Steam Engineering, Structural Engineering, Engineering Mechanics, Refrigeration, Air Conditioning, Automobile Engineering, Diesel Engines, Marine Engineering, Plumbing, Steam Fitting, Machine Shop Practice, Gas Welding, Elementary Electricity, Industrial Electricity, Electrical Illumination, Preparatory Course for Radio, Telephony and Telegraphy, Radio Operating, Basic Telegraphy and Telephony, Practical Telephony, Commercial Telegraph Operating, Electric Welding, Surveying and Mapping, Commercial Art, Mechanical Drawing, Railway Traffic Management, Waterworks and Sewage Plant Operations, The Theory and Construction of Electrical Machines, Internal Combustion Engines.

The Department has a panel of examiners and instructors, qualified to comment on the papers of candidates in various subjects. The examiners are drawn from the Post-Graduate Arts Department, University of Calcutta, the University College of Science, the Bengal Engineering College, the Jadavpur College of Engineering and Technology and from various public bodies like the Calcutta

Corporation, the Calcutta Electric Supply Corporation, the Calcutta Tramways, the Department of Post and Telegraphs, etc.

The Department is not only helping personnel of the Army—whose studies have been interrupted because of the War—to continue their studies but is also trying to foster Indo-American cultural relations by putting those U. S. A. Scholars and Scientists who are at the moment serving in the Armed Forces in touch with Indian Scholars and with scientific, educational and cultural institutions.

CALCUTTA UNIVERSITY AND THE SCHEME FOR THE TRAINING OF STAFF FOR THE DEVELOPMENT OF INLAND FISHERIES IN INDIA

Owing to neglect of fisheries in the past, both by the Central and Provincial Governments, there is practically no trained fisheries personnel in the country to undertake the task of organising fishery development on any comprehensive scale, which has been necessitated by the insufficiency and growing shortage of protein food. It has been generally recognised that the first item in any programme of development is the training of the staff required. Thus the aim and object of the scheme is to provide such training for students from all over India in improved methods and practices of Inland Fishery Development.

The training will be given in accordance with the terms of the syllabus approved by the Government of India in the Department of Fisheries, Bengal, at Calcutta under the supervision of Dr. S. L. Hora, Director of Fisheries, Bengal. The University of Calcutta will also collaborate in the scheme for training by providing a Lecture Hall and Laboratory and Library facilities in its Department of Zoology.

The Government of India have sanctioned the scheme for a period of 6 months in the first instance and a sum of Rs. 31,500 has been sanctioned and placed at the disposal of the Government of Bengal.

Besides the Department of Zoology, the Departments of Anthropology, Botany, Sociology, Psychology, Applied Chemistry, etc., could also take an interest in the scheme and make it a success.

A NEW DIPLOMA

The Committee of the All-India Soap Makers' Association have decided to accept the scheme for a Soap Diploma under the Calcutta University as proposed by Dr. M. N. Goswami, the Acting Head of the Department of Applied Chemistry, University College of Science, Calcutta.

DR. SUNITI CHATTERJI'S LECTURES AT UTKAL UNIVERSITY

Dr. Suniti Kumar Chatterji delivered in the second week of January, 1945, a course of three extension lectures at the Utkal University, Cuttack, on the Philology of Indian Languages.

VISIT OF EMINENT BRITISH EDUCATIONISTS

The Educational Adviser to the Government of India has intimated to the University that, following upon the very successful visit of Prof. A. V. Hill, F.R.S., last winter, the Government of India have invited two other eminent British Educationists to visit India about the end of January and that they would like to visit the University of Calcutta. Sir Walter Moberley and Sir Cyril Norwood are the two educationists.

The University authorities have extended their welcome to the two Educationists.

SM. SAROJINI NAIDU'S VISIT TO THE UNIVERSITY

On January 11th, Sm. Sarojini Naidu addressed a huge gathering of students of the Calcutta University in the Senate Hall. Dr. Syamaprasad Mookerjee presided. The meeting was arranged under the joint auspices of the University Law College Union and the Post-Graduate Students' Union.

Sm. Naidu's speech was most challenging. Her message was "Liberate India. And if we liberate India, we will liberate Asia. If we liberate Asia, we will liberate Africa. The liberation of India will be the redemption of the World." She exhorted the students to approach the problems of the country from a truly nationalist angle and to abjure communalism. They should attempt to look at the world from an universal standpoint and with a wide vision.

"How can India be worthy to take any part in the great Federation of Peoples? What is the part we are going to play in the new world of to-morrow? What will be the future policy of the world? Are the Big Powers to dictate to us again? Are we going to say we shall have a voice in shaping the charter of liberty for humanity, for the freedom of the world signed or unsigned? If you say so, let us create conditions for freedom." These were some of the questions posed by Sm. Naidu.

At the outset, the following resolution on the death of Romain Rolland was passed: "This meeting of the students and professors of the Calcutta University records with deep sense of sorrow the demise of M. Romain Rolland, the world-renowned litterateur and savant; as an irreparable loss to the world of thought. In him our country has lost one of her sincerest friends, a most effective champion of our freedom from Imperialist bondage and a most ardent exponent of Indian culture and civilisation. He was in fact an invaluable link between the East and the West. His noble life showed the glorious example that the East and West can meet and all the peoples of the world can live in perfect peace and harmony by mutual understanding and common bonds of friendship

between nations. Romain Rolland was great as a writer of international repute. He was infinitely greater as a man, as a humanist, as a philanthrophist and as a benefactor of mankind."

Earlier, Dr. Mookerjee, in welcoming Sm. Naidu, said that she was no stranger because she had delivered the Kamala Lectures in the Senate Hall. He said that her visit to Bengal had inspired all of them and as a result of the talks she had given, both publicly and privately, it would be possible for them to work for the common national cause in a much better way.

MR. S. A. BRELVI'S VISIT TO THE UNIVERSITY

Mr. S. A. Brelvi, President of the All-India Newspaper Editors' Conference and Editor of the *Bombay Chronicle*, delivered an interesting lecture on 'Journalism' on January, 25th in the Asutosh Hall before a large gathering of students, professors, University officials and delegates to the AINEC.

Mr. Brelvi traced the History of Journalism in India and laid emphasis on the important and formative rôle journalists had played in the National Struggle. Sir Surendranath Banerjee, Bepin Chandra Pal, Ramananda Chatterji, Bal Gangadhar Tilak, Lala Lajpat Rai, Mahatma Gandhi, had all been journalists. There have been other great political leaders, like the late Deshbandhu Chittaranjan Das, who though not journalists, have been vitally associated with the Press.

Mr. Brelvi stated in no uncertain terms that a free Press means a free Democracy and a free Press is as essential to free Democracy as free Democracy to free Press. The aim of the AINEC was to make the Press in India as free as the Press in the United Kingdom or the United States.

Mr. Brelvi advocated a Trade Union for Journalists by which the interests of working journalists would be protected. Furthermore, he called for organisation and cohesion amongst journalists, for only thus could their true interests be served.

Mr. Brelvi was glad that the Calcutta University in collaboration with the Journalists' Association was contemplating establishment of classes of Journalism. There must be wider contacts, he stressed, between the University and the Press in India. There must be co-ordination between the efforts of the Press and the University in educating the people. Prof. Benoy Sarkar, who presided, said in his speech that the Press in India had to fight on two fronts—against the Bureaucracy and against the Capitalists owners.

SIR ABDULLAH SUHRAWARDY LECTURESHIP FOR 1945

Dr. Zakir Husain, the eminent Educationist and Principal of the Jamia Millia Islamia, Delhi, has been appointed Sir Abdullah Suhrawardy Lecturer for 1945.

14,129 CANDIDATES THIS YEAR

It is learnt that 14,129 candidates will sit for the Intermediate Examinations in Arts and Science of the Calcutta University this year. This year's figure exceeds that of the last year by 1,000.

PIONEERS

Dr. Asima Mukhopadhyay, who recently received the D.Sc. degree of the University of Calcutta for research work on Indian medicinal plants, is the first woman D.Sc. of the University.

Mrs. Tatini Das, who was recently elected to the Syndicate, is the first woman Syndic of the University of Calcutta.

CALCUTTA UNIVERSITY LIBRARY

The following is a list of recent important additions to the Calcutta University Library Collections :—

"The Future Population of Europe and the Soviet Union, Population Projections 1940-1970" by F. W. Notestein and others (Geneva, League of Nations Publications, 1944); "The Political Philosophies since 1905, their Origins and their Tendencies, an Objective and Chronological Survey"—2nd Ed. by Prof. Benoy Sarkar; "The Modern Democratic State," Vol. I, by A. D. Lindsay (Oxford University Press, 1943); "Soviet Light on the Colonies" by Leonard Barnes—with maps and diagrams by J. F. Horrabin (London, Wyman & Sons, 1941); "The Future of Colonial Peoples" by Lord Hailey (O. U. P. 1944); "British Economic Interests in the Far East" by E. M. Gull (O. U. P. 1943); "War and Politics in China" by Sir J. T. Pratt (Jonathan Cape, London, 1943); "Prince Lichnowsky, Ambassador of Peace, a Study of Pre-War Diplomacy, 1912—1914," by E. F. Willis (California University Press, 1942); "Creative Demobilisation, Vol. 2—Case-Studies in National Planning" by E. A. Gutkind (London, Kegan Paul, 1943); "Our Economic Problem" by P. A. Wadia and K. T. Merchant (Bombay, New Book Co., 1943); "An Introduction to Banking Principles, Practice and Law" by Bimal Chandra Ghose (O U. P. Calcutta, 1944); "History and Problems of Indian Currency 1835-1943" by D. K. Malhotra Lahore (Mineva Book Shop, 1944); "Recent Judgments in India, a Collection of Judgments of Legal and Political Interest Delivered during 1942-43 by the Federal Court," Vol. I, Foseword by Dr. K. Katju, (New Delhi, Hindusthan Times, 1942); "The Nature of Modern Warfare" by Capt. Cyril Falls (2nd Ed., London, Methuen & Co., 1941); "Early History of the Andhra Country" by K. Gopalachari (Madras University Press, 1941); "The Bengal Tragedy" by Tushar Kanti Ghosh (Lahore, 1944); "Conflict and Co-operation in Modern History—lectures delivered at the Calcutta University, March, 1943, by Mr. Horace Alexander (Calcutta University Press, 1944).

Obituary

PROF. H. C. BANERJEE

We deeply regret to announce the death of Prof. Haranchandra Banerjee.

Prof. H. C. Banerjee of Ripon College served as Professor of Mathematice and Vice-Principal of the said College till 1917, when he was appointed Secretary, Council of Post-Graduate Teaching in Science. He retired from the University service in 1931. He had been always very dutiful, conscientious and peace-loving and never deviated from his principles like his illustrious father, the late Sir Gooroodass Banerjee. He was a man of great erudition, not only in Mathematics but in Bengali Literature and Hindu Shastras and he served the University in various capacities. He had always been a friend of the needy and devoted a large portion of his retired life to the cause of education of students and their moral uplift. Every one, who had ever come in close contact with him, had a very high respect for his integrity and courteous manners.

We convey our heartfelt sympathy to the members of the bereaved family.

MR. SUDHANATH MUKHERJEE

We record our deep sense of sorrow at the death of Mr. Sudhanath Mukherjee, B.L., who was the Inspector of Messes and Hostels of the University of Calcutta from 1909-1933 and its Assistant Registrar from 1933 to 1939. He was a man of a very amiable and unassuming disposition and like the late Prof. H. C. Banerjee possessed the sterling qualities of the '*Ancien Régime.*'

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

NOTICE No. T. 699.

MATRICULATION EXAMINATION, 1947

Bengali (Major Vernacular)

The following pieces are prescribed to be read from the *Matriculation Bengali Selections* (Bengali, Major Vernacular), for the Matriculation Examination in 1947 :—

Prose

1.	Akshaykumar Datta	...	Swapna Darsan—Vidyabisayak
2.	Sanjibchandra Chattopadhyay	...	Palamau
3.	Bankimchandra Chattopadhyay	...	(*a*) Bangala bhasha (*b*) Sagar Sangame Nabakumar
4.	Sibnath Sastri	...	Bankimchandra
5.	Jogindranath Basu	...	Madhusudaner Balyakal
6.	Aswinikumar Datta	...	Lokbhay
7.	Jagadischandra Basu	...	Bhagirathir Utsa Sandhane
8.	Bipinchandra Pal	...	Sir Asutosh
9.	Rabindranath Tagore	...	Khokababur Pratyabartan
10.	Swami Vivekananda	...	Suez Khale
11.	Kshirodprasad Vidyabinod	...	Pratapaditya
12.	Ramendrasundar Trivedi	...	Niyamer Rajatwa
13.	Panchkari Bandyopadhyay	...	Bangalir Bisishtata
14.	Prabhatkumar Mukhopadhyay	...	Master Mahasaya
15.	Saratchandra Chattopadhyay	...	Samudra Bakshe Cyclone
16.	Kazi Imdadul Hoque	...	Alhamra
17.	Anurupa Devi	...	Deser Seva
18.	Rakhaldas Bandyopadhyay	...	Pashaner Katha
19.	Bibhutibhushan Bandyopadhyay	...	Apur Pathsala

Poetry

1.	Jadavendra	...	Matri Sneha
2.	Iswarchandra Gupta	...	Matri Bhumi O Matri Bhasha
3	Michael Madhusudan Datta	...	Meghnad O Bibhishan
4.	Rangalal Bandyopadhyay	...	Desprem
5.	Biharilal Chakrabarti	...	Balmikir Kabitwalabh
6.	Girischandra Ghosh	...	Lakshman Barjan
7.	Nabinchandra Sen	...	Birer Sok
8.	Nabakrishna Bhattacharyya	...	Sesh
9.	Girindramohini Dasi	...	Ma o Chhele
10.	Rabindranath Tagore	...	(*a*) Pujarini, (*b*) Bharat Tirtha
11.	Bijaychandra Majumdar	...	Himachale
12.	Rajanikanta Sen	...	Ma
13.	Kamini Ray	...	Asar Swapan
14.	Satyendranath Datta	...	Amra
15.	Humayun Kabir	...	Akbar

This cancels previous Notification on the subject.

Senate House,
The 2nd January, 1945.

J. CHAKRAVORTI,
Registrar.

NOTICE

DEBENDRANATH-HEMLATA GOLD MEDAL FOR 1944

We, the members of the Committee appointed to examine the candidates for the Debendranath-Hemlata Gold Medal for 1944, are of opinion that the Medal for 1944 be awarded to :—

Mr. Sunil Kumar Das, M.A.

Students' Welfare Committee,
Senate House,
The 17th January, 1945.

A. CHATTERJI,
for Members of the Committee of Experts for the Debendranath-Hemlata Gold Medal for the year 1944.

NOTICE

The undermentioned candidate is admitted to the degree of Doctor of Science. The subject of the thesis submitted by her and approved by the Board of Examiners is also stated below :—

ASIMA MUKHOPADHYAY

Title of thesis—Studies on Indian Medicinal Plants.

Senate House,
The 25th January, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

NOTICE

The next I.A. and I.Sc. Examinations will commence on the 15th February, 1945 and not on the 14th February, 1945, as announced.

Senate House,
The 21st December, 1944.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

The next D. P. H. Examinations will be held from the dates stated below :

Part I—Tuesday, the 27th February, 1945.
Part II—Wednesday, the 21st March, 1945.

Applications and fees for admission to the examinations should reach the University not later than Friday, the 26th January, 1945.

Senate House,
The 10th January, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

NOTICE

Centres have been renewed at the undermentioned places for holding the following Examinations in 1945.

MATRICULATION EXAMINATION.

Bongaon	Ghatal	Kanungopara	North Lakshmipur
Barasat	Goalpara	Karimganj	Rajbari
Barpeta	Golaghat	Kurigram	Ranaghat
Basirhat	Hetampur	Kurseong	Rangamati
Bhatpara	Jangipur	Lalbagh	Raozan
Bhola	Jhalakati	Naogaon	Santiniketan
Bishnupur	Jhenidah	Narail	Satkhira
Chandernagore	Kalimpong	Natore	Sunamganj
Chandina	Kalna	Nilphamari	Tamluk
			Tezpur

I.A. AND I.Sc. EXAMINATIONS.

Bagerhat	Contai	Kanungopara	Ramdia(I.A. only)
Birbhum	Dinajpur	Karatia	Santiniketan
Bogra	Habiganj	Kushtia	Sirajganj
Brahmanberia	Hetampur	Manikganj (I.A.	Silchar
Chakhar	Jalpaiguri	for girls only)	Sylhet—Women's
Chandernagore	Kalimpong	Munshiganj	College.

B. A. EXAMINATION

Bagerhat	Contai	Karatia
Birbhum (Suri)	Habiganj	Munshiganj
Bogra	Hetampur	Santiniketan
Brahmanberia	Kanungopara	Silchar
Chakhar	Jorhat	Sylhet—Women's College

Centres have been opened at the undermentioned places for holding the Matriculation or I.A. Examination, as the case may be, in 1945.

MATRICULATION EXAMINATION

Daulatpur (Khulna)
Hailakandi (Cachar)
Tura (Garo Hills)

I.A. EXAMINATION

Chandpur (Tippera)
Chaumuhani (Noakhali)
Khulna (for girls only)
Tangail (for girls only) (Mymensingh)

NOTICE

The undermentioned candidate is admitted to the degree of Doctor of Science. The subject of the thesis submitted by him and approved by the Board of Examiners is stated below :—

Ramnarayan Chakrabarti

Title of Thesis—Cyclic Compounds.

Senate House,
The 17th January, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg).

NOTICE

From

The Government of India,
Department of Education, Health and Lands

New Delhi, the 3rd January, 1945.

To

The Vice-Chancellor,
Calcutta University, Calcutta.

Dear Mr. Vice-Chancellor,

The Government of Afghanistan have asked this Department to recommend professors in the following subjects for the University of Kabul :—

1. Professor of Veda, Avista and Sanskrit.
2. Professor of Philology in the Faculty of Literature and Arts.
3. Professor of Economics.
4. Professor of Chemistry.
5. Professor of Biology.

The salary offered is Rs. 500 per month in Indian currency together with unfurnished living quarters or a monthly sum of Rs. 300 Afghanis as house rent. The Government of Afghanistan will also pay Second Class Travelling expenses to Kabul. The appointments will be on a contract basis for a period of four years in the first instance. A knowledge of Persian and Pushtu will be considered as additional qualifications.

I shall be thankful if you could suggest some suitable persons who may be willing to accept these posts and a brief statement of their qualifications and experience may be sent along with your recommendations.

Yours etc.,
Sd.—

CALCUTTA UNIVERSITY PUBLICATIONS

Harilila (in Bengali), edited by Rai Bahadur Dineschandra Sen, B.A., D.Litt., and Basantaranjan Ray, Vidvadvallabh. *Demy 8vo pp. 165. Re. 1-14.*

Panini (in Bengali), by Rajanikanta Gupta. *Demy 8vo pp. 134. Re 1-8.*

Reprint of a critical work (in Bengali) on the Sanskrit Grammarian Panini by a distinguished Bengali writer and scholar of the preceding generation. The work was first published in 1875. The author accepts Goldstücker's view as to the date of Panini.

Bani Mandir (in Bengali), by Sasankamohan Sen, L. *Demy 8vo pp. 832. Rs. 6-0.*

GIRISCHANDRA GHOSE LECTURES

Girischandra (in Bengali) by Mr. Kumudbandhu Sen. *Demy 8vo pp. 249. Rs. 2-0.*

Girischandra (in Bengali) by Hemendranath Dasgupta. *Demy 8vo pp. 253. Rs. 2-4.*

Girischandra (in Bengali), by Debendranath Basu. *Demy 8vo pp. 109. Re. 1-0.*

Girischandra: Man-o-Silpa (in Bengali) by Mahendranath Datta. *Demy 8vo pp. 187. Re. 1-8.*

Negative Fact, Negation and Truth by Adharchandra Das, M.A., Ph.D., *Royal 8vo pp. 317. Rs. 5.*

"——It is a book which shows real philosophical grasp."——Dr. S. N. Dasgupta.

"——a remarkable performance in the field of modern philosophy and logical thought."——Dr. B. M. Barua.

"——this book compares very well with doctoral dissertations in philosophy at Harvard and other American Universities."——C. I. Lewis, Chairman, Department of Philosophy, Harvard University.

Publications of the University may be had of all leading book-sellers.

THE
CALCUTTA REVIEW
MARCH, 1945

PRESIDENTIAL ADDRESS

DELIVERED BY

DR. SYAMAPRASAD MOOKERJEE, M.A., B.L., D.LITT., LL.D.,
BARRISTER-AT-LAW, M.L.A.

AT THE ANNUAL GENERAL MEETING OF THE ROYAL ASIATIC SOCIETY OF BENGAL, ON MONDAY, THE 5TH FEBRUARY, 1945

LADIES AND GENTLEMEN,

IN accordance with time-honoured custom it is now my privilege to address the Society and to extend my cordial welcome to our members and supporters. I offer to our Patron, His Excellency Mr. Casey, my warm felicitations on behalf of the Society. To our deep regret he was unable to attend our last Annual Meeting on account of sudden illness. I have not the least doubt that in all our efforts to strengthen the beneficent activities of the Society we shall receive his spontaneous support and guidance.

The annual report of the Society which has just been placed before you gives a brief survey of its many-sided activities. The task of re-organization undertaken some years back is being carried on with vigour and efficiency. Preparation of catalogue of our books and our invaluable stock of manuscripts and their preservation and repair are proceeding in a scientific way. Slip catalogue for about thirteen thousand manuscripts made over to us by the Indian Museum, has been completed and they are now open for utilization. Good progress has been made with the printing of descriptive catalogue of Sanskrit as well as Islamic manuscripts. Our Journal is now a regular feature of our activities and important works are appearing in the series of our Memoirs. Bibliotheca Indica has been revitalized and a number of important books has been added to this series during the last five years. Our sale of publications has rapidly increased, indicating a welcome appreciation on the part of scholars and general readers. The funds thus available are being utilized in further useful undertaking. We have just decided to print the second and third volumes of the Ain-i-Akbari, revised and edited by our renowned colleague, Sir Jadunath Sarkar. The Society is grateful to the Government of India for granting facilities for use of paper without which our publication department would have come to a standstill. The last twelve months witnessed a record increase of our members and they have come from all classes of enlightened people, irrespective of race, creed and community.

The outstanding activity of the Society during the last year relates to the proposals made in connection with Cultural Reconstruction in India. The main topic of my address today will deal with this question, so vitally affecting the country's future welfare and progress. The Society does not claim to have said the last word on the subject. Our proposals will, however, form the basis

for fruitful discussion and will serve to stimulate public opinion. The proposals that have emanated from the Society have been carefully examined by two ably-constituted committees representing diverse points of view. I deem it, however, my duty to record my appreciation of the pioneer work done in this connection by one of our esteemed colleagues, Mr. Justice Edgley, who, in spite of his onerous duties as a judge, has served the cause of Indian history and culture with all the zeal and fervour of a devoted scholar.

When the Royal Asiatic Society of Bengal was founded in the eighties of the eighteenth century, Science still formed a part of general culture. The study of Man and Nature was the avowed object of the scholars and philosophers of those days. The study of Man was not yet dissociated from the study of Nature. All human achievements whether embodied in traditions and institutions, both civil and religious, or those in the field of natural sciences were regarded as subservient to the same great purpose of human culture. But the world has moved far since those days. Science has made such great strides that it has far outgrown its original scheme. It has brought so many comforts to us that, however relative their importance may be in the history of human efforts, it has almost dazzled our eyes and thrown cultural studies into the background. This has not been without its baneful effects. Science, almost snatched away from the hands of those selfless philosophers who brought it into existence for the solution of higher problems in Nature, has been applied, much to the awe and indignation of its makers, to purposes that have brought disasters to humanity. It has often failed to render that service to us which it could have done within the original scheme. The time has therefore come when Science should be made to yield its due place to human culture.

Science is essentially international and does not represent the true ideals and aspirations of any particular nation. Only in the field of its application it is conditioned by national exigencies. If such exigencies are disregarded, if the national needs and requirements are ignored, if the local conditions and capacity for adaptation are overlooked, the application of science produces results that are not beneficial to the nation. The ideals and aspirations of a nation are best represented by its culture. It cannot be denied that in India too, in spite of the variety in languages, religions and physical types, there is a basic national culture. Under the influence of environment, whether geographical, physical or ethnic, we have evolved through millenniums of years cultural traditions which bind us together into an Indian nation, however different our religious convictions may be. Sinister propaganda may cloud our vision for the moment and keep the integrating elements separate for a time, but if we search our hearts we will at once discover those inclinations, which we have inherited from age-long traditions of a common culture. All creations in the field of literature, philosophy, painting, sculpture, architecture and music, irrespective of the zonal, communal or religious affiliations of their creators, move the hearts of all of us alike. They alone stand as the symbol of our unity and nationhood.

When therefore we are on the threshold of a new age, as it seems, and when there are talks of all-round reconstruction in various spheres of our national life, we must try to realise once more our true cultural ideals and aspirations. All reconstructions, whether scientific, industrial or economic, must go hand in hand with a cultural reconstruction of the nation. That alone can arouse to the highest degree that consciousness in us which is required, specially at this moment, to stand as a united Indian nation in the true sense of the term. Such a reconstruction will inculcate in us love for the country, respect for its history, traditon, literature, arts and monuments and arouse in us a balanced sense of pride for all that was ours and for all that we have inherited from the past. This sense of pride must come from a proper evaluation of our cultural heritage so that it does not become over-aggressive. History has shown us in a poignant manner what harm an aggressive nationalism can do to humanity. In our study of the past we have received from the West an unassailable method, but it must be admitted that this method alone cannot unfold the past in its true perspective. Those who are born in the tradition,

who have inherited the culture of the land through ages and have a sense of respect for that heritage are in a better position to apply the method with the greatest amount of success. The study of the past does not mean the dissection of a carcass. The past is not a dead past. It has brought the present into being and those who live in that present are best qualified to discover the subtle links between the past and the present which constitute the very life of a civilization.

The annual address which was delivered by Sir William Jones on the 24th of February, 1785, the second year of the then newly started Asiatic Society of Bengal, contains these significant words: 'The civil history of their (Asiatic) vast empires, and of India in particular, must be highly interesting to our common country; but we have a still nearer interest in knowing all former modes of ruling these inestimable provinces, on the prosperity of which so much of our national welfare and individual benefit seems to depend. A minute geographical knowledge, not only of Bengal and Bihar, but for evident reasons, of all the kingdoms bordering on them, is closely connected with an account of their many revolutions: but the natural productions of these territories, especially in the vegetable and mineral systems, are momentous objects of research to an imperial, but which is a character of equal dignity, a commercial people.' The Asiatic Society of Bengal, inaugurated in the times of Warren Hastings, the first Governor-General of India, was thus the first organization whose business was not only to collect materials, both literary and archaeological, for the past history of India, but also to amass concrete information about her vast natural resources. The selfless efforts of its organizers and generations of its members, both European and Indian, during a little more than a century and a half of its history have brought together a mass of materials which are so worthily displayed in the pages of the past and present volumes of its Journal. The various collections of Indian objects of archaeological, geological, zoological, palaeontological, entomological, anthropological and ethnological character, which were so assiduously made by its previous members, actually served as the substantial nucleus of the Indian Museum, Calcutta, one of the finest museums of the world. The literary efforts of its past alumni inspired to a very great extent not only many outsiders but also several eminent children of the soil like Raja Rajendralal Mitra to engage themselves in the work of throwing considerable light on the then little known history of India's past culture and tradition.

The task of writing a true and connected history of pre-Muslim India has been rendered extremely difficult by the colossal loss caused to ancient Indian monuments due to a policy of destruction pursued by foreign elements who periodically visited India, either for plunder or for gaining political control over her destinies prior to the advent of the British rule. Such monuments constitute the principal source for a systematic reconstruction of our past history and the preservation and proper study of what little is still left to us are of utmost importance in this respect. When we study the history of the previous attempts for the preservation of our cultural inheritance, during the early and middle periods of the British rule in India, we are confronted with the absence of any active interest of Government in this matter. The noble efforts of such individuals as Jones, Colebrooke, Wilson, Prinsep, Kittoe, Cunningham, Fergusson, Raja Rajendralal Mitra, Bhau Dauji, Bhagawan Lal Indraji, Ramkrishna Gopal Bhandarkar and others in collecting materials for the past history of Indian culture and publishing them were mostly made in their private capacity. The original example of duty which was set to Government by this band of enthusiastic workers could not but evoke some sort of response, of however tardy a character, in the former, and some of them, such as Cunningham and others, were given official status and encouraged to pursue their useful activities. But even then Government, especially in the last part of the Company's rule, were culpably ignorant of the nature and magnitude of this kind of work on account of their total inability to grasp the real values of things. Lord William Bentinck is regarded as one of the most enlightened Governor-Generals of India and yet it was in his time that the Taj Mahal was on the

point of being destroyed for the value of its marbles. It was the same ruler of India who sold by auction the marble bath in Shah Jehan's palace at Agra, originally torn up by Lord Hastings for a gift to George IV. After 1857, a solemn proposal was made by the then Government to raze to the ground the Jumma Musjid at Delhi, one of the noblest ceremonial mosques in the world. As late as 1868, the gateways of the Great Stupa at Sanchi in the Bhopal State were on the point of being destroyed and one of them, the Eastern one, was about to be presented to Napoleon III, the Emperor of the French. Be it said to the credit of John Lawrence, one of the members of Government, that this great act of spoliation was successfully prevented through his efforts. Some sculptured pillars of the beautiful Ajmere temple, turned hastily into a mosque during the early Muslim period and now known as Aḍhāi-din Ki Jhomprā, were pulled down by a zealous officer to construct a triumphal arch for the then Viceroy to pass under. Innumerable sculptural and architectural pieces from Sarnath, belonging to Brahmanical and Buddhist shrines of great antiquity, were carried away by official orders from the site and thrown into the Ganges as ballast when the Dufferin Bridge was being constructed at Benares. Many more such instances of vandalism of greater or lesser magnitude can be cited for which Government of earlier times can be held directly responsible either through errors of commission or omission.

It was, however, in the time of Lord Canning, the first Viceroy, that archaeological work in India won for the first time some sort of permanent State patronage. The Archaeological Survey of Northern India was constituted in 1860 and Cunningham was appointed in 1862 as Archaeological Surveyer and afterwards the first Director-General of Archaeology in India. The twenty-three volumes of old archaeological reports that were published by him and some of his able assistants show what good use was made by him and his lieutenants of the limited opportunity with which they were provided. Then followed a long period of partial stagnation and occasional spurt in the Governmental activities of preservation and study of the ancient and mediaeval Indian monuments. It must be said to the credit of Lord Curzon, one of India's most forceful Viceroys and Governor-Generals, that he recognized the full value of this work. He very correctly pointed out in his speech before the members of the Asiatic Society of Bengal in 1899 that—'it is in the exploration and study of purely Indian remains, in the probing of archaic mounds, in the excavation of old Indian cities and in the copying and reading of ancient inscriptions, that a good deal of the exploratory work of the archaeologists in India will in future lie . . . . A curtain of dark and romantic mystery hangs over the earlier chapters, of which we are slowly beginning to lift the corners. This also is not less an obligation of Government. Epigraphy should not be set behind research any more than research should be set behind conservation. All are ordered parts of any scientific schemes of antiquarian work.' The reconstituted Archaeological Department of India from the time of Lord Curzon onwards worked under the able guidance of Sir John Marshall, and it was in the latter's period of official tenure that one of the most outstanding archaeological discoveries of India was made by a Bengali archaeologist of eminence, the late Rakhaldas Banerjee. The discovery of the prehistoric sites in Sind and lower Punjab regions, which after systematic excavation yielded invaluable mementos of the Indus Valley culture, was an event of far-reaching importance, for it changed a great deal of our preconceived notions about the nature and antiquity of Indian culture. Another important result of the activities of the Archaeological Department was to inspire many private individuals and societies with ideas about the systematic collection of materials for the past history and culture of our country. The Varendra Research Society, to mention only one among the latter, proves to a remarkable degree what good work of this character could be done by a band of enthusiasts inspired by the deepest love for the cultural achievements of their own land. The University of Calcutta took a leading rôle in the work of throwing considerable light on early Indian history and culture. The practical side of this work, *viz.*, the collection of archaeological

and artistic materials, which was not at first taken up by it, has since been energetically adopted. The Asutosh Museum, at present an indispensable adjunct of Calcutta University, has within a very short period of its existence more than justified its creation. Thanks to the devoted zeal of its Curator, it can very well be regarded now as one of the few repositories of materials of inestimable value for the study of art and culture of Bengal. We shall watch with interest the recent attempts to re-vitalize Indian archaeology due mainly to the energetic efforts of India's new Director-General of Archaeology.

I do not look at Indology from any narrow angle. To me Indology means much more than a mere study of India's past language and literature by a limited group of scholars; it is a message born out of healthy mass-culture, a message of the people of India to the world. Indian people have lived peacefully side by side with her neighbouring peoples and races for millenniums together. When Indian nationals visited foreign lands, they carried with them not arms, not ammunitions, but messages of peace and good-will. Cultural intercourse between India on the one hand and China, Indo-China, Malayasia and the South Sea Islands on the other is now a matter of history. People of India were equally catholic in their assimilation of other cultures. The Greeks, the Scythians and the Huns came as enemies, but ultimately they found places not only in our body politic as friends, but were ever absorbed within our social fabric. Unity admidst diversity was the greatest achievement of Indian culture and civilization. The crusaders against Brahmanical Hinduism, Buddha and Pārśvanātha, were not branded as heretics but received the same respect as is paid to its own founders. Ṛishi Chārvāka, the champion of materialism, is held in the same high esteem as is offered to Vaśiṣṭha or Viśvāmitra, the torch-bearers of the orthodox faith. Social equity and justice was the watchword of our life. Every one found his own place in the social and economic life of the land, destined to play his own part and to fulfil his own mission. Every citizen was only the part of a complete whole, a mere limb of a dynamic social organism. There was a thousandfold diversity no doubt, but this diversity was never compartmental; it blended into a unity in the ultimate purpose—the welfare of mankind irrespective of one's birth, wealth, creed or religion. Education was given the highest place. The learned are respected everywhere, the king only in his own land (*svadeśe pūjyate rājā, vidvān sarvvattra pūjyate*). The average standard of education was high enough to produce scholars, and the kings were ever ready to support them, to find their material needs so as to ensure them abundant leisure for following study and research.

Research does not mean a mere excavation of the past; its main task lies in building for the future. Organized study and research requires a study centre, an academy for the cultivation of Arts and Sciences. Our Society has afforded so long a meeting ground of scholarly men, old and young, wholly engaged in the pursuit of knowledge following diverse branches of study in different organizations. But the demands of the age are greater. We should from now begin to think in terms of broad-basing our foundation so as to serve the purpose of a full-fledged Academy of Research, which must have its own whole-time scholars and fellows, dedicated to the cause for which the Society stands.

As I said in my last address, the Society, though remaining a learned one, must continue to be a well-equipped and functioning centre from where new information and knowledge may be disseminated to the public in various fields of intellectual activity, social and economic, literary and scientific. I am glad to tell you that the Society during the past year, has sought to elevate the intellect of the people and to broaden their minds and sharpen their curiosity by means of series of lectures and discussions on important branches of knowledge, both ancient and modern. It has undertaken to publish a volume, embodying select lectures delivered at the Society's discussion meetings, which would serve as a good introduction to Indian life and culture. Another volume embodying results of modern scientific researches is also under preparation. These two volumes will bring home to the people it serves the fruits of investigations of scholars in various fields of intellectual activity.

Let me emphasize that I do not at all minimize the need for a radical reorientation of the economic and industrial policy of India. A country whose educational and economic backwardness is a standing disgrace to human civilization has got to be placed on her feet again and its people must get the fullest advantage of its inexhaustible raw-materials. But let me state at the same time that neither can India attain her full strength and glory nor can she contribute worthily to the cause of stabilizing human civilization, if we ignore the need for a proper cultural reconstruction in India. The proposals made by the Society are of a far-reaching character and they deal with such problems as establishment of a National Museum, of a School of Indian Architecture, of a National Cultural Trust, of a National Academy of Arts and Letters, of National Parks, of a Central Record Office in Bengal, of a Travellers' Department in India and also the future development of the Archaeological Department. The proposed all-India institutions, we have emphasized, must be allowed to function as free and autonomous bodies enjoying full measure of State support but worked and organized by outstanding representatives of diverse cultural and scientific interests and occupations, all working together for revitalizing Indian life and civilization.

The bicentenary of the birth of our founder, Sir William Jones, falls next year, It is my privilege to call upon you to prepare for the celebration of this occasion in a manner befitting the memory of that great Orientalist who paved the way, by establishing this Society, towards a common meeting ground of the culture of the East and West. The West has failed to show mankind the way to peace and happiness; it has led us into the blind alley of death and devastation. The torch in the Orient, in India and in China, is still alight, still ready to serve ailing humanity and to show her the path of truth. The future of the world lies in a just recognition of freedom for all, which must be the principle of peace yet to come. In the words of a thoughtful Western writer, the abnormal unhealthy experience of war has only given the countries glimpses of each other fighting, in deep distress, wounded, dying. The peoples have not had the experience yet of living together, respecting and honouring each other as true equals. In the renaissance of the Middle Ages it was the East that gave to the West. In the modern renaissance of Asia it was the West that gave to the East. But now each has something to give to the other and from this mutual need and richness there will spring, if the times are free, life for mankind richer and better than anything we have yet known. It has been truly said, today the peoples of the East and West need each other. Nothing must be allowed to keep them apart—neither the greed of merchants nor the ambition of empire-builders and dictators, nor the prejudices of the arrogant. The plain peoples of the earth must find each other, they must discover that they are alike in their simple and deep desires. East and West—we are rightly reminded—we do long for the same things, for love and home and children; for work whose fruit will feed the family; for peace, for freedom in which to live and think and grow. These are not impossible longings, not dreams that cannot be realized. They are the rights of all mankind. But the plain peoples must work together to achieve them, and give them to each other or they will not have them. And how can they honourably work together, except as friends, true and equal, ceasing to be strangers and forsaking the rôle of the exploiters and the exploited?

Animated by a passionate longing for breaking the barriers between the East and the West, based upon the fundamental concepts of the mighty civilization of India, our illustrious founder called upon all true lovers of peace and seekers after truth to open every door of approach, to cultivate every source of knowledge, to try to find out by every possible means the ways and habits and beliefs and hopes of all peoples, so that with common knowledge and in mutual understanding we may strive together for a good and peaceful world. May his idealism and his far-sighted vision animate the present and future workers of the Society so that it may fully contribute to usher in a new era of peace, progress and freedom in India and in other parts of the civilized world!

THE COUPLAND SCHEME *

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I

THE object of this article is to examine the scheme of the future Government of India which Professor R. Coupland has outlined in his work entitled *The Future of India*,[1] and also, very briefly, in a lecture [2] delivered [3] before the East India Association, London. This scheme has, for some obvious reasons, attracted a certain amount of notice not only in England and India, but also in the United States of America, although its author has been modest enough to say, in an Introduction to the work, that he has only speculated "about the future," that no "solution" of the Indian problem is to be looked for in it, and that he has only tried to "explore some of the ways in which" what he considers to be "the dominant factors of the problem" "might possibly be dealt with."

II

Before, however, I actually examine his scheme of Government, I should like to refer to Professor Coupland's views on the question of the partition of India as contemplated by Muslim separationists, since they constitute a fundamental basis of his speculations. The author has assumed that, according to the scheme of partition which the Muslim separationists contemplate—and he refers in this connexion to the "partition" resolution of the Muslim League, adopted at Lahore on 26th March, 1940, and to what he thinks "Mr. Jinnah and his colleagues of the League 'High Command,'" have in mind,—there are to be two Muslim National States which, for convenience, he designates 'Pakistan' and 'North-East India.'[4] "Pakistan is to comprise the North-West Frontier Province, the Punjab, Sind and British Baluchistan. 'Territorial readjustments' are suggested to exclude the Ambala Division from the Punjab . . . North-East India is to comprise most of Bengal and Assam, the 'territorial readjustment' in this case being the exclusion of the Hindu-majority districts which constitute the Burdwan Division in Western Bengal."[5] He has examined the case for partition as well as the case for a united India with some thoroughness. Although, occasionally,[5a] he has made statements in his book, which are really open to serious objections, and which betray, on his part, a sort of

* A paper submitted to the 7th Session of the Indian Political Science Conference, Jaipur.

1 Published by the Oxford University Press. It is Part III of the *Report on the Constitutional Problem in India* by Professor R. Coupland, C.I.E.

2 Entitled *Possibilities of an Indian Settlement*.—See *The Asiatic Review*, January, 1944, pp. 26-34.

3 On 26th October, 1943.—See *ibid.*

4 It may be noted that Professor Coupland's assumption is quite in accordance with the "partition" resolution of the Muslim League, adopted at Lahore on 26th March, 1940. That resolution certainly contemplates more than one independent and sovereign Muslim State on the North-West and the North-East of India Mr. Jinnah, however, now thinks otherwise. He says that the Lahore resolution contemplates one sovereign Muslim State of Pakistan on the North-West and the North-East of India.—See his correspondence with Gandhiji during the recent (September, 1944) Gandhiji-Jinnah negotiations; also his views as set forth at the Press Conference, held at Bombay on 4th October, 1944; also his statement to a foreign correspondent, dated at Bombay 6th October, 1944. Also see footnote 5 below.

5 This is, however, not the view of Mr. Jinnah now as President of the All-India Muslim League. He has recently said: "There is only one practical, realistic way of resolving Muslim-Hindu differences. This is to divide India into two sovereign parts of Pakistan and Hindustan by the recognition of the whole of the North-West Frontier Province, Baluchistan, Sind Punjab, Bengal and Assam as sovereign Muslim Territories *as they now stand* . ." (The italics are mine). From Mr. Jinnah's statement to a foreign correspondent, dated at Bombay 6th October, 1944 (A. P. I. Message). Also see footnote 4 before.

5a See, for instance, Professor Coupland's remarks on pages 98 and 99 of his *Future of India*. These remarks will to my mind provide some of its best fuel to "communal incendiarism" in India, which he is apparently so anxious to prevent.

inward sympathy with a cause from which, fortunately, his reason, fortified by lessons of history, and his sense of justice and fair-play often recoil, yet it is gladdening to note that Professor Coupland is, on the whole, anxious to preserve the political and economic unity of India, if only, he adds however, means can be devised for "doing so on just and honourable terms." "Nor should it be overlooked," he very rightly observes,[6] "that it is a question of preserving, not of obtaining, that unity. Apart from small adjustments of the frontier, the whole of India became a single state when the Punjab was brought under British rule in 1848—a State of dual structures combining British Provinces and Indian Principalities, but still a single State under the ultimate control of a single Government. Thus the partition of India would not be comparable with what would have occurred if the American States had failed to federate in 1787, but rather with what would have occurred if the Southern States had won the Civil War and split the American Commonwealth in two. Partition is destructive, not constructive, and such merits as may be claimed for it must be weighed against the value of that which it would destroy."

Referring in this connexion to centripetal factors in India, Professor Coupland says[7] that "the unity of India is certainly natural."[8] "The political and economic unity of India is natural because it is the natural response to its geography. The familiar contrast with Europe is as instructive on this point as it is on several others. For, whereas the physical configuration of Europe—its long indented coastline, its peninsulas and inland seas and islands, its mountain ranges—has fostered the growth of separate nations and their seclusion from one another in separate States, geography seems to have marked out India, though not much smaller than Europe, to become in due course a single political and economic unit. On two sides it has set the sea and on the third the greatest mountain-barrier in the world; and, while it has thus cut the peoples of India off from other peoples, it has not cut them off from one another . . . Mere distance in fact, not any natural frontier, was the chief impediment to the expansion of the British Raj all over India, and, long before the coming of the aeroplane, distance had been conquered by the railway, the telegraph, the telephone and the all-weather road. No soldier or administrator nowadays would say that the physical character of India makes it hard to hold or govern it." The unification of India "under British rule," the author further observes, "has not only made all Indians feel themselves to be Indians; it has saved India from the fate which political and economic nationalism has brought on Europe."[9] "No one can travel through India today without becoming aware of the extent to which it has acquired a common life, a common society, in which its educated elements are freely commingled. He may share his carriage in the train with a Bombay merchant who has been visiting a branch of his business at Lahore, a lawyer from Bengal with a brief at Nagpur, a Madrasi Scientist attending an academic conference at Calcutta, a Punjabi officer going to join his regiment at Bangalore." These are some of "the common social, economic and intellectual activities" to which the author has referred in this connexion.[9a] Dealing, in particular, with the economic aspect of the question, he has very rightly pointed out[10]:—

"While Europe has paid the disastrous price of economic nationalism, British India has preserved free trade between all parts of a region about half the size of Europe. United India has been able to maintain a profitable

[6] *The Future of India*, p. 100. [7] *Ibid.*, pp. 100-101.

[8] He adds, however, a rider to this statement that "there is nothing inevitable about its preservation in the future." Curiously enough, throughout the book the author maintains this policy. He first makes a positive statement, and then adds a rider to it, which, either partly or wholly, nullifies the effect of the positive statement that precedes it. The reason is obvious. It is an indication of the inner working of the author's mind and betrays that with which he has real sympathy for reasons best known to him.

[9] *The Future of India*, p. 182. [9a] *Ibid.*, p. 102.

[10] *Ibid.*, p. 103.

balance between areas of different economic character. Raw materials have been produced in one, manufactured in another, and the finished goods marketed in all, without having to cross and to pay for crossing a single customs-barrier. Between the independent States of a disunited India, unable to dispense with revenue from customs-duties or forced into protection by industrial competition with each other, such barriers would inevitably have been built up with inevitable injury to the economic welfare of India as a whole."

Professor Coupland quite appreciates "the reasons why the Muslims [11] want partition." But he doubts " whether it has yet been fully realised that partition would throw India back to something like the state she was in after the Mogul Empire had collapsed and before the British Raj replaced it. For, once the frame of unity were broken, once the process of disruption had begun, it would not be likely to stop at the separation of a Moslem State or States from Hindu India. Already the leader of the anti-Brahmin Justice Party in Madras has backed the Moslem claim for Pakistan, and demanded an independent Dravidian State in Southern India." [12] The drift towards fragmentation might well go further, and India might ultimately "relapse into the bloodshed and barbarism of a half-forgotten past." Professor Coupland is perfectly right here. "It is, indeed, ironical," he remarks, [14] " that Indian separatists should be seeking to tread the road that Europe has trodden at the very moment when the end to which it has brought Europe and might so easily bring India is plain for all to see. . . . The Moslems not only declare that union is impossible: they make a virtue of disruption. They exalt the principle of national separatism when the tragedy of Europe has just exploded it; and, strangest thing of all, they appeal to the history of Europe to prove that they are right." Referring particularly, in this connexion, to those separatists who appeal to the Balkan example, he says [15]: " It would almost seem as if the ' Balkanisation ' of India were to be regarded as in itself desirable despite the fact that the fragmentation of the Balkans has been the ' running sore ' of European politics for a century past. It has been a standing invitation to external powers—Russia on one side, Austria with Germany behind her on the other—to intrigue and stir up strife in order to promote their own *Real-politik.*" Moreover, such an appeal overlooks " the existence of those minorities of a different nationality in the national States which create in the Balkans, as they would create in a partitioned India, the dangerous problem of an *irredenta.* . . . And the existing fragmentation of the Balkans is not regarded by all Balkan statesmen as a permanent necessity. For sometime past the possibilities of federation have been under consideration." [16]

Inter-provincial migration as a method of easing the minority problem is out of the question. " Numbers and distance alike forbid it. Mass-transfer would involve not hundreds of thousands but millions or tens of millions, and in many cases it would mean an unbearable change of climate and of all the ways of life which climate has dictated. Nor would it bring about in India, as it would in the Balkans, the union of homogeneous folk. The transferred multitudes would find themselves among people of a different stock, speaking a language they could not understand. . . . The fact, indeed, must be faced that, however the lines of Partition were drawn and whatever local shiftings of population might be practicable, the Hindu States would be bound to contain several million Moslems and the Moslem States several million Hindus." [17] " Partition," therefore, " whatever its frontier lines, will not abolish the communal problem." [18] The author's position here is unassailable.

There is another aspect of the question. " A United States of India," writes [19] the learned Professor, " might reasonably expect to take rank in years

[11] It is not true to say that all Moslems want partition. Some important sections of the Muslim community are opposed to it.

[12] *Ibid.*, pp. 103-104.

[13] *Ibid.*, p. 104.

[14] *Ibid.*, p. 104.

[15] *Ibid*, pp. 104-105.

[16] *Ibid.*, p. 105.

[17] *Ibid.*, p. 90.

[18] *Ibid.*, p 84.

[19] *Ibid.*, pp. 108-109.

to come among the great political units of the world. If greatness is still to be judged in the last resort by military power, she has the potential strength and wealth required to achieve it. Geography has given her a safer strategic position than any other country of comparable size. . . . In. . . . a disrupted India the Indians could never achieve their natural destiny. Their States would rank not with the Great Powers of the World but with Egypt or Iraq, with Burma or Siam." Muslim separationists should very carefully consider this aspect of the question of partition.

Discussing some of the great difficulties in the way of partition, Professor Coupland observes[20] that the first difficulty is the problem of the Sikhs. They "would insist on their own right of self-determination," and "seem determined to fight, if needs must, rather than stay as a minority in a Punjab that would be a Province of Pakistan. . . . That they could be coerced into it (*i.e.*, Pakistan) seems unthinkable. To attempt coercion would mean a civil war, and a war which, once it had broken out, could certainly not be confined to North-West India." [21] The author might have added that the same thing would equally apply to the Hindus of both North-East and North-West India. Perhaps he did not sufficiently realise the intensity of their feelings on the question. As a historian, he should have known, however, what happened to the Partition of Bengal, and how that "Settled Fact" had to be ultimately "unsettled," as a result of the fierceness of opposition to it on the part of the Hindus of Bengal. The second great difficulty is the question of Assam where the Muslims constitute only about one-third of its population, and where the Hindus *alone* are much larger in number than the Muslims, being more than 42 per cent of its total population.[22] The third great difficulty is the problem of Calcutta. As Professor Coupland has rightly pointed out, "just as the Sikhs are the crux of Pakistan, so Calcutta is the crux of North-East India. In both cases the Partitionists apparently take inclusion in the Moslem State for granted. Yet the population of Calcutta and its neighbourhood is predominantly Hindu." And this predominance is also unquestionably reflected in the cultural and commercial life of Calcutta.[23] The fourth great difficulty—"the greatest difficulty of Pakistan and its gravest risk"—lies in Defence. And he has shown that both Pakistan and North-East-India "would find it impossible to maintain the security they enjoy at present and could only provide the minimum needs of defence by a fall in their standard of living and a sacrifice of social advancement." [24]

III

So far I agree with Professor Coupland. But the scheme of Government he has outlined as a solution of the Indian problem is far from satisfactory. Some aspects of the scheme appear to me to be rather fantastic, although ingenuous. This does not mean, however, that there are no good points in the scheme. There are certainly some. For instance, his views [25] in regard to the necessity of provisions, in our future Provincial Constitutions, for safeguards of "general," "political," and "cultural" character as well as for statutory coalition Governments, are very sound. As a matter of fact, in December, 1940,

[20] *Ibid.*, pp. 86-87.

[21] It may be pertinent to quote here an extract from the speech which Sardar Mangal Singh, M.L.A. (Central), a Sikh Congressman, delivered at the All-India Akali Conference, held at Lahore on 14th October, 1944. He said, "Let there be no mistake about the Sikh attitude. We are opposed to Pakistan and through this Conference we proclaim this before the world. The Sikhs will never agree to it. If it is forced upon them at the point of (the) British bayonets, they will fight it to the death. Not only will they fight it by peaceful methods but by all means consistent with their glorious traditions of chivalry and heroism, no matter how bloody the battle." (A. P. I. message)—"Hindusthan Standard" of October 17, 1944 (*Dak* edition), Calcutta.

[22] See *The Future of India*, pp. 87-88; also Coupland's *Indian Politics*, 1936-42 (*i.e.*, Part II of his *Report on the Constitutional Problem in India*), p. 339.

[23] *The Future of India*, pp. 88-89. [24] *Ibid.*, pp. 91-98.

[25] *Ibid.*, Chapters VI and VII.

I myself made out,[26] I believe, a very strong case for the formation of coalition governments, both at the Centre and the Provinces in India, as a partial solution of our political problem. And I still maintain, as I did then,[27] that Government by a single party may be quite good in theory, but that it is not suitable to the present circumstances of India. It will in effect be, thanks to our electoral system, government by one particular community or another. And that will mean the virtual " dictatorship of communal cabinets " with all its concomitant evils.

In regard to Professor Coupland's suggestion[28] that the Swiss system of Executive Government should be introduced into the Indian Provinces, all that I should like to state at this stage is that it deserves serious consideration by our leaders. Personally speaking, I am not very much enamoured of it. I should like to give an honest trial, for, say, a period of ten years, to the system of coalition governments, both at the Centre and in the Provinces in India, along with ministerial responsibility on the British lines, especially in view of the fact that we have become, to some extent at least, familiar with the working of the parliamentary system of government in this country ever since the introduction of the Montagu-Chelmsford Reforms. If, however, this plan does not work satisfactorily, we may later on go in for the Swiss system of Executive both for the Centre and for the Provinces.

I fully agree with Professor Coupland that the Indian Supreme Court should have " at least the same power and prestige as the American," [29] and that the Swiss model of Federal Judiciary should not be followed in India. But the most novel feature of his scheme of government is what he calls economic regionalism. Briefly speaking, it is as follows: Under a river-basin scheme he would divide India into four Regions—Indus, Ganges, Delta and Deccan—" in two of which Hindus would predominate and in two Moslems. That would mean an even communal balance at a Centre based on the Regions." [30] Thus there would be established a rough balance " between two Hindu-majority and two Moslem-majority Regions." [31] As a consequence, there would be, apart from the machinery of local self-government, three systems of Government in India, aptly characterized by Lord Hailey as a " three-decker constitution " [32] (the Provincial Governments, the Regional Governments, and an inter-Regional Central Government) (This Central Government would be in charge of only foreign affairs, defence, tariffs, currency and possibly, communications. But the Centre would be " a purely inter-Regional institution " and be regarded " as an agency: the members of its executive and legislature would act as agents of their Regions." [33] That is to say, the so-called " representatives of the Regions would come to the Centre not on an all-India footing but solely as the agents of their Regions with mandates from their Governments and Legislatures." [34] Thus they would be mere " delegates " of their respective Regions; and " on any important issue they would all have to vote accordingly." [35] Unfortunately, Professor Coupland has not worked out the details of his scheme in his work. Had he done so, he could have realized the inherent defects of the scheme and the great difficulties they would give rise to in the course of its actual working. (For instance, what would happen if, on a very important issue, legislative or executive, the " delegates " or " agents " from the two Hindu-majority Regions differed diametrically or fundamentally from those from the two Muslim-majority Regions ? How would the inter-Regional Central Government properly function in such a situation ? Would

[26] In my paper entitled *The Problem of Party Government in India*, read before the Third Session of the Indian Political Science Conference, held at Mysore in December, 1940. The paper was published in the Conference Number (April-June, 1941) of *The Indian Journal of Political Science*.

[27] See *ibid.*

[28] See *The Future of India*, Chapter VII.

[29] *Ibid.*, p. 72n.

[30] *Ibid.*, pp. 182, and Chap. X.

[31] *Ibid.*, p. 123.

[32] See *The Asiatic Review*, January, 1944, p. 31.

[33] *The Future of India*, p. 129.

[34] *Ibid.*, pp. 182-83.

[35] *Ibid.*, p. 134.

not its position be reduced to that of " a cart with a horse hitched to each end, both pulling in opposite directions. " That would mean a deadlock. And such a situation will not be rare in a Central Government which is constructed so artificially as Professor Coupland has suggested, and which will, therefore, be lacking in an organic unity and cohesion. It may be argued that in the event of a tie in the Central Executive or the Central Legislature, as the case may be, there will be the President to exercise his casting vote. True; but the President himself will also be a " delegate " or " agent " from a Region. Moreover, administrative or legislative business cannot be carried on by a frequent exercise of the casting vote. Not only it will not conduce to the smooth working of the administrative machinery, but it will also often lead to a serious situation in the country. Indeed, in his anxiety to give a constitutional recognition to what has been very nicely " called [36] the mathematics of communalism," Professor Coupland has gone so far as to make the Centre both weak and, at times, impotent; and regard being had to the past history of this country, it may safely be asserted that such weakness at the Centre would ultimately prove fatal to the future well-being of this country.

Further, Professor Coupland has not explained what should be the relation between the Centre and the Regions, the Regions and the Provinces of India and between the Centre and the Provinces. And this question, too, will involve many highly complicated issues. He has said[37] that Regionalism " goes further than a Confederacy "; that " an inter-Regional Centre . . . would be a Government "; and that an inter-Regional Union " would be more than a Confederacy, but less than a normal Federation." But, on a careful examination of all that he has said, it appears that his inter-Regional Union will be more like a Confederation than like anything else. And a Confederation never works satisfactorily; that is a lesson of History. It will not be otherwise here, and I have also shown before some of the inherent defects of the plan of the Central Government. Indeed, Professor Coupland's scheme, taken as a whole, will not really solve our communal or constitutional problem; nor will it work at all satisfactorily. The system of Regional Governments will be a cumbrous and superfluous addition " to the already complicated structure of Indian Government." It will be like the proverbial fifth wheel of a coach. And there is no necessity for it either. In the course of his lecture which has been referred to before, and the discussion that followed it, Professor Coupland is reported to have said, " Critics must remember that *somehow or other*[38] the problem of the Centre must be solved. Otherwise the disruption of India is inevitable." Again:—" The sentiment behind Pakistan must be satisfied or India would be disrupted."

Thus, in his anxiety to meet the claims of separationism—claims which are, on the face of it, extravagant, which have no adequate basis either in logic or reason, which have been materially influenced by the possibility of the transfer of power from the British to the Indian hands and which are palpably absurd on economic, political, financial, ethnological and strategic grounds,[39] he has devised a system of Government which will prove unworkable. Admittedly, the Congress " High Command " committed some errors of judgment. Does that really justify any attempt on the part of any party or community to inflict a mortal wound on the body politic of India? But this is exactly what the demand for the partition of India actually amounts to; and if such an extravagant demand is made, should any serious notice be taken of it by men in responsible positions? If it is done, it will simply be putting a premium upon all kinds of extravagance, and will naturally tempt other parties or communities in the country to come forward with other extravagant claims. This in its turn will make the party or community which first made the extravagant demand

[36] By Lord Hailey—see *The Asiatic Review*, January, 1944, p. 31.
[37] *The Future of India*, p. 130.
[38] The italics are mine.
[39] Coupland, *Indian Politics*, 1936-1942, pp. 199-300.

to make still more extravagant demands. Thus we shall ultimately be in a vicious circle. All the arguments which Professor Coupland has put forward in support of his scheme of Government, really point to one conclusion, namely, the necessity of the establishment of a properly devised All-India Federation, composed of autonomous units, with adequate statutory safeguards for all racial or religious minorities in India, in respect of their economic, political, religious, cultural, administrative and other rights. A party or community in India may make some absurd or extravagant claims, but, as His Excellency the Viceroy has rightly said, "no man can alter geography." As I have stated in another connexion,[40] if it has been possible for the Germans, the French, and the Italians—by no means always friends outside—to live in peace and harmony in the Swiss Federation, for the French and the English in the Canadian Federation, and for a number of nationalities in the Federation of the United States of America, it is also quite possible for the different nationalities of India to live in peace and harmony within one political union like an All-India Federation. The right solution of the Indian problem, therefore, lies in the creation of an All-India Federation on proper lines and not in any partition of India as envisaged by the Muslim League, nor, again, in any regionalism as suggested by Professor Coupland.

[40] *The Modern Review*, Calcutta, June, 1943, p. 460.

THE QUESTION OF VALUES IN WAR AND PEACE

Rai Bahadur Prof. Khagendra Nath Mitra, M.A.

That the world has gone topsy turvy and men have lost their heads no one needs to be told. When the present situation is ended, normal conditions will no doubt return. But when that will be nobody can tell. Even the wisest among us are straining their eyes and scanning the horizon for the faintest glimmering of dawn, for any signs of normal condition returning. But what are normal conditions? The word 'Normal' comes from the word 'Norm' which means standard and implies some ideal, although in common parlance we seem to lose sight of it. When we speak of the normal conditions, we do not mean however, ideal conditions. We rather mean ordinary conditions in which life can naturally function. So when some people look forward to the return of the pre-war conditions, others are unsophistically longing for conditions very much improved. These expectations are as likely to be fulfilled as not. If they are not fulfilled, there will be wars again. So the welcome return of peace, however long deferred, will mean more bombs, bullets and bayonets, and possibly far more improved weapons of destruction. It has accordingly been very aptly said that we may win the war but lose the peace. The obvious implication is that there must be as great a preparation for peace as for war. To my mind a much greater preparation is needed in the case of peace. In order that mankind may be able to enjoy the fruits of peace, the most important thing is to prevent a repetition of the present deplorable state of things. If the fate of man is to swing like a pendulum between war and peace and peace and war, this planet ceases to be a fit place to live in. It not merely proves

the bankruptcy of human reason, but means the annihilation of man's most precious possession—Culture.

Culture is a comprehensive term for a system of values in the life of an individual or race. Every civilised man or nation has a cultural background partly inherited and partly created. His world is not a world of cold facts or colourless realities but a world of values. The expressions value and evaluation are now in common use because we have come to recognise the inner significance of existence in general. It is not mere existence in which we are interested but existence as illumined by the idea of worth or excellence.

This idea of worth or excellence permeates our outlook on life and enables us to evaluate things or facts and place them in a framework of rational altruism. For the history of human progress is undoubtedly a transition towards altruism. Man is no longer a savage caring only for himself and his family. Egoism or selfishness is a primitive and old-fashioned spring of action. But value is a later invention in the cultural progress of mankind. Still there is the persistent whispering of the early savage in man and whenever there is any opportunity, his egotism reasserts itself and he plunges himself and the world in war ; he forgets the wisdom acquired after centuries of mortal struggle and sacrifice. But he realises only too soon that there can be no unity on the basis of self-interest.

Let us consider the question from a practical point of view. The great nations of the earth are just now engaged in a life and death struggle. When they emerge from it, who knows what their new alignments will be ; Who knows what values will decide the conduct of the united nations when the fear of common disaster is gone. You will perhaps say : of course they will stand together in peace as they have fought shoulder to shoulder in war. But you must remember that the values are not the same in peace and war. What is the supreme value of unity in war ? It is Victory against the common enemy. But what is the value of this unity in peace ? Naturally that course of conduct which will secure most of all that is best is bound to be the guiding principle. To bring the Huns and the Japs down on their knees will not ensure peace. It may at best secure a long armed armistice which will break out in a third world war.

Even without claiming any gift of prophesy, one can say that so long as self-seeking is the basis of political or military union, disharmony and strife among men and nations cannot be altogether ruled out. If a grabbing policy is pursued by the nations, the round table of peace conference may easily be converted into a miniature Monte Cassino or even Stalingrad. It is not impossible that victory may bring more arrogance than prayerful tolerance, more suspicions than confidence, more disillusionment than gratification, more disunion than concord. My anxiety may not be widely shared, but the problem is there. Just as leopards cannot change their spots, so men cannot easily shake off their innate selfish nature and that is the whole crux of the matter. Economic planning, industrial planning, educational planning and various schemes of Post-War Reconstruction are good so far as they go but the question is, do they go far enough ? Unless we are prepared to overhaul our system of values, there can be no peace-planning. We had a war less than 30 years back and it was an illuminating crisis. It showed up man as he is. It proved that centuries of education, persuasion and pressure have not changed man's primitive propensities in the least. That war was won by nations who did not know how to make use of the peace obtained after wading through an ocean of blood.

The ideal is not the same in war and peace. That the ideal of peace can be a veritable explosive mine has been amply proved by the present global war. Militant patriotism, greed of power, worship of might, blind faith in industrialism —all these and many more are now regarded as supreme values. Loyalty to the state in Fascism, worship of the emperor in Shintoism and Führerprinzip in National Socialism, wholesale levelling in Bolshevism—all these point to but

one conclusion, *viz.* arbitrament of the sword and fire. For they place ego above everything.

There is a sort of belief even among the intellectual section of mankind that what is wrong for the individual is not wrong for nations. But how can that be ; what is wrong for the individual is wrong for nations. We have artificially created a system of values for Internationalism different from that of the individuals and we have come to think that nothing—almost nothing—is wrong in the field of man's international relations. The Germans wanted living room for themselves and justified wholesale destruction and pillage to achieve that end. The Japanese embarked on world conquest envisaged in Teneke memorial in order to satisfy the rank militarism which was growing among their ruling class. Can euphemism go any further. The Germans in their propaganda,—machinery for which was never so perfected as now,—dubbed it New Order, and with iron heels crushed the countries that opposed. The Japs styled their objective the establishment of a Co-prosperity sphere in Asia. The Imperialistic races again resorted to exploitation of the conquered and called their system Commonwealth—a bad substitute for Empire. So long as the ideal remains imperial which is an arrogant title for self interest, no real union is possible.

The pursuit of egoism is suicidal and this is what was inculcated by the ancient Hindus. The ancient Hindus taught and the Greeks also agreed that there is a higher self to which the lower self should be subordinated. This is the real question at the root of all questions of value in peace. A culture is nothing but a synthesis of values based upon a recognition of the distinction of a higher self and a lower self. You will readily admit that the worth of a people consists in the recognition of certain values—Poetry, Fine Arts, Music, etc. It is this recognition of a higher as distinguished from a lower which has raised man in the scale of excellence. The nations which possess these values in large measure are regarded as ' higher ' in estimation. It means in other words the recognition of reverence, charity, tolereance, etc., as eternal values. The keynote of these values is their outwardliness—their centrifugal tendency—a tendency which takes us away from all considerations of self.

In order therefore to reconstruct the world order, the calculus of values has to be thoroughly recast and ideas about man's proper pursuits have to be re-oriented. So long as self-interest remains the dominant spring of action in the sphere of international dealings, wars will not cease. One war will pave the way for a greater war, and that for a still greater and so on and so forth, till mankind thinned and exhausted lapses back into darkness and barbarism. We have, therefore, to strike into a new direction. Until we readjust our values in the life of the individual as also in the international life, there is to my mind no chance of permanent peace reigning in this unfortunate planet of ours.

It is only in connection with this question of revaluation of values that India's contribution to world-culture comes in. India's culture has followed the main lines of peace and contentment. It is the deliberate view of the Hindus that greed and lust and hate may give you temporary advantages but ultimately lead to mutual destruction. If you fan your desires into flame, they will burn you and produce a conflagration all round. The path of the passions only leads to the grave. Peace and contentment is procured through resignation and sacrifice—Nivritti. It is not self-seeking but self-abnegation that conquers the world. Flesh must be crucified in order that the spirit may live. Through death comes resurrection. This is also the view of Christianity.

It is not merely a question of give and take, it is not merely a policy of compromises for securing the maximum benefit but for a total change of outlook. The League of Nations was a huge experiment in compromises. It failed because of the competitive jealousy among nations. All that remains now of that gigantic peace-move is huge blocks of empty buildings in Geneva,—archaeological remains merely of stupendous folly and pride. Self-control proved abortive and mutual help a myth. What is really wanted is a ' sublimation of

individuality ' as H. G. Wells calls it in his " Shape of Things to Come." I am purposely refraining from the use of the term ' Religion. ' For however it may serve as the cement for uniting men with men, it has served in the history of the progress of man as a veritable force of disruption. Many a war that has been fought on this earth has been due to religion. If at any time the world can be so organised that all its two thousand five hundred millions profess one religion, speak one language and respect the discipline of one vast society, then things may be different. But so long as that is not accomplished, religion is not a safe investment for peace. I happened to attend a session of the World Congress of Faiths held in London. There almost all the religions of the world were represented. But one thing was unintelligible to me. Every religion claimed to possess the highest principles of human culture and still no two religions were alike. The votaries of one religion look askance at those of another. The exponent of every religion is emphatic that his religion is the only religion which was worth allegiance. Toleration is no part of religion, it seems.

But there is no doubt that the progress of culture points in the direction of toleration. Man is striving towards controlling that impatience in religion which marked its earliest phases. I only wish to emphasise here the ideology of Hinduism apart from its various sacerdotal observances. That ideology seems to me the only road to peace. It inculcates self-control—not the control of the self-sufficient self which is constantly at war with its kind—but self which has been sublimated by a conception of that higher nature which expresses the true purport and meaning of existence. 'It is not our little selves, but Man the undying who can achieve peace.' The Upanishads have constantly reminded us that we are the sons of Immortal Man. They have said like Plato that this life is unreal, it is only a copy. The original is far more grand, far more sublime. When therefore the sages of India declared that this world is not real, the fundamental cultural unity of man was demonstrated beyond all reasonable bounds of doubt. The Indians as well as the Greeks found in this idealism an escape from the natural promptings of passions to which human mind is subject. It may be contended that such idealism sounds well in texts, but it is very far removed from the world of facts, and the alluring heights are inaccessible to ordinary man. Quite so, but here lies the importance of Sadhana, discipline and education. An animal is what he is by birth but man is what he is by education. Good will can be as much a subject of education as hate. The world is now taught to cultivate hatred and to promote the facilities for sowing world wide the seeds of hatred, jealousy and discord.

The Bhagabat Gita has not been discarded for its idealism. It still remains as a great landmark in the history of human culture. Its chief merit lies in its tenet of selflessness. In actions be selfless—that is the cardinal teaching of the Gita but what have we done to cultivate this spirit? The usual tendency is to put self before everything. For self is the great spring from which all activities flow in the whole animal kingdom. Man alone can turn the search-light of introspection on this as well as other impulses of the mind. The judgment of right and wrong is the direct offspring of this self-analysis. From the earliest times since the dawn of human consciousness man has distinguished himself from the rest of the animal world by the possession of this mysterious quality of right-wrong discrimination which has made society possible. Society means more or less the sinking of the self, *i.e.*, merging of the self in a larger existence. Education is the weapon by which society secures compliance with this fundamental requirement for its very existence. In the Gita this is called Yoga. By Yoga or mental discipline one is initiated in this important spirit of self-effacement which makes man fit for society and for a more arduous journey into the realm of the spirit. Here at least we find the key to the solution of the problem of values which supplies an emergency exit from this totalitarian turmoil.

ANTHROPOLOGY AND ENDOCRINE GLANDS

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INTERNAL function of the human body is chiefly based upon the secretions of the endocrine glands. Biologists have recognised two general classes of glands: those without duct, commonly called the ductless glands and those possessing a duct. The ducts are the tubes through which hormones are carried from one part of the body to another. For example, the fluid which goes to make up the saliva is carried to the mouth by salivary ducts. The other glands, which possess ducts, are gonads, liver, pancreas, stomach, upper intestine and kidneys. Although the above glands possess ducts, still the hormones, which they manufacture, are found to be absorbed directly into the blood in the same manner as other secretions of the ductless glands. The ducts have been developed chiefly for the purpose of conveying other products than the hormones.

Those glands, which are ductless are seven in number—Thyroid, Parathyroid, Pituitary, Adrenal, Thymus, Pineal and the Spleen. These glands are called the ductless glands, since their secretions are discharged straight into the blood.

Altogether twelve glands are known but only seven are important, the Gonads (testes in male and ovaries in female), Suprarenals, Pancreas, Thyroid, Parathyroid, Thymus, and Pituitary. The Pituitary gland consists of two parts, the anterior lobe or Hypophysis and the posterior lobe.

The amount of secretions of these glands depend mainly on the genes brought in by the germ cells which united to form the zygote which gave origin to the particular individual. Whether the gland is large or small or is entirely lacking invariably depends on hereditary factors. Of course the environment is also important, but basically the formation of the glandular structure and amounts of its internal secretion are largely matter of the hereditary constitution of the zygote which gave origin to the individual. As far as is known the glands of internal secretions are confined almost exclusively to the higher animals particularly the vertebrates.

To evaluate the effects of glandular activity on constitution it would be necessary to know the result on the development of the embryo and of the early function of various glandular elements. These functions, however, are only slightly known and can only partially be surmised from our knowledge of them in extrauterine life.

We know that probably both the thyroid and pituitary glands are found from the sixth week onward and we can partially prove their activity from this time on but our actual experience must begin with the birth of the individual, even though birth is but an incident in his development. At this point he has a constitution as far as the endocrine organs are concerned, moulded by hereditary influence and intra-uterine activity of his own glandular mechanism. From this point of birth onward, environment as well as accident, injury and disease begin to modify his endocrine control.

The thyroid is a double gland on either side of the trachea and below the larynx joined by a slender ridge. It plays a most important part in development. In the human child, cretinism, a type of amentia characterized by grossly arrested and pecular physical development and an infantile condition of the gonads, is due to the atrophy or failure to develop the thyroid. The family history of many cretins shows obvious indications of the inheritance of the disease, a type due to environmental circumstances and which throws the most light on the genetic and physiological factors of the thyroid. This type is unusually common in places wherein soil and water are lacking in iodine (for example in certain parts of Germany and Switzerland) and associated with it is the swelling of the neck known as goitre, which is clearly due to the thyroid working overtime in an effort to remedy the iodine deficiency. Thus one of the principal functions

of the thyroid, both in development and later life, is the regulation of iodine. The iodine is combined with another substance, tyrosine, to form the hormone thyroxin, which, when discharged into the blood, interacts with the rest of the endocrine system in regulating the vital activities. The functions of the thyroid are not confined to the regulation of growth, since it plays the major part in controlling the metabolism or rate of living of the whole organism from an early stage right up to the end of life. If the thyroid is over active the pulse rate is greater, temperature of the body is slightly up, in general, because of greater rapidity of oxidation, and there is an acceleration of all the activities of body and mind. Growth is speeded in length, long legs, long fingers, long body, etc. In general the exchange between in-take and out-put tends to favour the latter and weight goes down. Whereas the underactive thyroid presents the reverse picture. Because of deficient or slow oxidation processes, pulse rate and temperature of body are somewhat lessened and the weight is generally on the upward trend. Although often, because of poverty of assimilation, the weight generally becomes low.

The parathyroids are four little glands which lie, two on each side, close to the thyroid or embedded in it. Very little is known about them, except that they are concerned in the calcium metabolism of the body and their removal is consequently followed by muscular spasms and twitches which are evidently nervous in origin. The nervous system is almost never in repose; environmental changes of all kinds, temperature, moisture, noise, activity, speech, all record rapidly and intensely on the various centers and on the sensorium with intense and speedy reactivity following. As a result of this lack of repose and increased muscular tenseness, oxidation is accelerated, weight is lost and fatigue is regularly present. Recently scientists have discovered that an oversecretion of the parathyroid hormone, known as hyper-parathyroidism, gives origin to a definite disease characterised by weakness and pains in the bones. The condition gradually becomes aggravated, leading to a softening of the bones, accompanied by various skeletal deformities. The result is that the patient develops anæmia and soon becomes reduced to about half his former size. Nothing is known of their genetics.

The pituitary gland lies just above the roof of the mouth which is attached to the base of the brain. This gland is of double origin, its anterior lobe, the hypophysis, being actually an outgrowth from the roof of the mouth, *i.e.*, from mesoderm—while its posterior lobe has grown downward from the floor of the brain, that is from the ectoderm. Over secretion of the pituitary is frequently associated with gigantism, whereas dwarfism may result from an invasion of the pituitary by tumours and also from a failure of functioning on the part of the thyroid. Thus it follows that if such conditions are induced by deranged functioning of these glands it is reasonable to suppose that the corresponding racial differences would arise from germinal changes, whose effect is to alter the quantity of these secretions. According to Keith the White Race shows a greater predominance of the pituitary than the Negro or Mongol as indicated by the pronounced nasalisation of the face, the tendency of strong eye brow ridges, prominent chin and the tendency to greater stature. It is also suggested that the beardless face and almost hairless body of the representative of Negro and Mongol types are due to a lesser activity of the gonads, the long legs of Nilotic and other tribes resulting from a greater abeyance of the same glands.

The control of fat metabolism has recently been demonstrated to belong to some function of the anterior pituitary and when this function is lacking, there are adiposities produced in various specific regions characteristic of pituitary disturbance. These regions are the pelvic girdle, the supracondylar masses above the elbow and knee joint, the lower cervical regions and the masses about the humerus and femur musculature. There are also fatty pads on the dorsal aspect of the digits. Overactivity of the anterior lobe of this gland not only produce gigantism but also under certain conditions leads to

acromegaly. Acromegaly is produced on a different basis than mere gigantism. It used to be supposed that overactivity of the hormone growth after the epiphyses of the long bones have united with the shafts produced acromegaly. The acromegalic presents the marked kyphotic spine, the prognathous jaw, broad and coarse facial features, and changes in the bony formations, generally with the absorption of bone. A deficiency of the posterior lobe in conjunction with the anterior lobe deficiency produces an obesity characterized by masses of abdominal fat, fatty thighs and hips, pads of fat in the nape of the neck. Beside this the skeleton units are small, so that the features of the face, hands and feet are below normal size. We have then a composite picture of huge masses of fat on a small skeleton with small units and extremities. An overactive posterior lobe involves high blood pressure with carbohydrate disturbance.

The suprarenals lie on the upper front edge of the kidneys. Little is known about the hormone which is secreted by their superficial cortex, but the adrenalin which is discharged by the central medulla has been fairly well studied. Its function in health is to keep *the blood at proper pitch* and to preserve muscular and nervous tone. The pigmentation of the skin which characterises the various races of mankind may be reasonably assumed to be due to inherited differences in the activities of the suprarenals since it is known that Addison's disease in which among other symptoms there is a darkening of the skin through the deposit of pigment, is the result of pathological condition of the adrenal cortex. Addison's disease in white races is followed by a darkening of the skin, due to the deposition of pigment, which closely resembles the normal process in coloured races. It seems that at least one of genes controlling human skin colour, does so through the medium of the suprarenal cortex. Thus the great colour varieties of mankind are probably determined in part by differences in the activity of the adrenals but it is probable that other glands as well are concerned in the determination of skin pigmentation. A Negro foetus starts by being as fair as one of the white races; at birth it is still only brown and the pigment is not fully developed for some years. A fair skin is, therefore, due to a genetic-adrenal factor which checks the early deposition of pigment.

The gonads or the reproductive glands, testes in the male and ovaries in the female, besides giving origin to the mature reproductive cells, also manufacture secretions which have a direct bearing on the normal development of the body. In large measures these secretions are responsible for the expression of many of the secondary sexual characters which the sexes normally develop.

The pancreas, which lies at the back of the upper part of the abdomen, is not itself a member of the endocrine system, but contains certain areas (the islets of Langerhans) which secrete the hormone insulin. Both the pancreas and these 'islets' are essential to life but their concern is with the daily business of digestion, rather than with development and sex. The function of insulin is to digest sugar into a form suitable for the other organs to use; and it is its defect which causes the disease of *diabetes mellitus*—a disease which would soon prove fatal without the daily administration of insulin derived from other animals. There are two forms of diabetes and both of them appear to be inherited. *Diabetes mellitus* has been attributed to a simple dominant gene, but it looks as if there were also several modifying factors which determine severity of the disease. *Diabetes insipidus*, which has different clinical symptoms, is not due to pancreatic disturbance, but usually to disease of either kidneys or pituitary. It seems to be a simple dominant except in those obscure cases which are apparently due to some acquired condition. There are several other diseases which are closely allied to *diabetes mellitus*, but appear to be due to different genes, mainly simple recessives, which likewise affect the sugar metabolism.

The thymus, which lies in the throat, is developed from the endoderm and is so far little understood. In man it reaches its largest size at about two or

three years of age and, thereafter dwindling, disappears entirely at puberty. Its removal from a young male causes sexual precocity and the cessation of growth, one of the principal functions has been assumed to be that of a brake on sexual development. The thymus gland has intimate connection with the gonads. The removal of thymus is also followed by rickety-like softening of the bones, Thus thymus gland contributes something essential to proper skeletal growth. The genetics of the thymus have not yet been investigated.

We will gather some further light from the attitude of Sir Arthur Keith and others towards the races of mankind whose fundamental differences they consider are due to genetic variations in the endocrine complex. Differences in colour, for instance, must be largely due to genes affecting the rate during development of adrenal secretion. And we also know that the quantity of adrenalin is associated with primal characters as rage and fear, promptness in action and recovery from exhaustion. The length of limb and shape of head and face of the fair white races seem to be due to the prolonged activity of the hypophysis. But since the proportions of the negro skeleton are much the same, while the structure of the skull is markedly different, we must suppose it to be modified by the action of another gland—say the thyroid or perhaps some non-endocrine factor, which affects local parts of the body. The comparative hairlessness of the yellow, Mongolian races would at first suggest a eunuch-like metabolism. But that is an obvious misinterpretation, while the Mongal tendencies towards fleshiness suggest either a sluggish thyroid or an active pancreas; their comparatively short limbs are the result of a hypophysical factor or an early waning of the thymus—which thereby precipitates puberty before the limbs can grow any more. It is significant that one section of the Mongolian group, the North American Indians, is less hairless than the rest and has also proportionately longer limbs. Perhaps the ultimate clue may be found in the genes affecting the rates of development of the various glands or the periods at which their secretions slacken and accelerate. For example the thymus of the tall and fair Nordic races may wane slowly, checking the pubertial influences of gonads and hypophysis, and allowing the latter to prolong the growth of bone. The general balance of the negroid group would appear to be much the same but with the activity of the thyroid checked by that of the hypophysis at a relatively earlier period and probably with a different adrenal metabolism. The Mongolian group may differ only from the whites in the earlier decline of the thymus and in a comparative lack of thyroid thereafter.

Among the modern criminologists, the exponents of the glandular theory of crime have established that crime may be caused by a disturbance of ductless glands and endocrines. The activity of the glands is stimulated by the impulses; so the individual whose thyroids are overactive is certain to be sensitive, nervous, emotional, highly strung, and likely to be lean and emaciated. But his mentality is keen, the mental processes being unusually active. His movements are restless and tense. Many kinds of organic abnormalities are the primary causes of subsequent criminal conduct of the individual, such as cretinism, which is due to deficiency of the thyroid gland, and mongolism (a kind of imbecility), a pluri-glandular affliction. From a criminological point of view the types of deformities under the classes of cretinism and mongolism are less dangerous than others. The dangerous classes of deformities are the Microcephals, the Macrocephals (the little or big heads), the cases of Froelich Syndrome, who are usually and naturally vicious, intractable and prone to stealing, etc. The presence of gland maladies in the mother is a very common cause of subsequent delinquencies in the offspring.

Besides determining whether he shall be tall or short, dark or fair, lean and fleshy, active or sluggish, a man's endocrine constitution is largely responsible for his temperament, abilities, resistance to disease, fertility and general vitality. And if, for instance, the X-chromosome gene (or genes) directly responsible for the gonads is of a type to make them develop a little earlier or later the whole growth of the body will be altered, since the stimulus of the gonadic

hormone will affect the other endocrines at usual stages of their development and so alter their relative influence. A very slight variation in the gene or genes affecting one of the endocrines may ultimately modify, not only the sexual constitution of the individual, but also the size and proportions of the skeleton, the quantity and extent of the soft parts of the body, the tone of the muscles and nervous system, the activity and mental abilities, the colouring, longevity, physical metabolism and psychological tendencies.

ADDRESSES

DELIVERED BY

SIR CYRIL NORWOOD AND SIR WALTER MOBERLEY

AT THE UNIVERSITY OF CALCUTTA ON THE 15TH OF FEBRUARY, 1945

Sir Cyril Norwood

"THE result of War in Great Britain has been a determination to establish a new educational order in which every boy and girl will enjoy a course of secondary education. It is designed to begin at 11 which will continue for all up to the age of 15 and very soon, as is hoped, that age will be raised to 16 and those to leave schools at that age will have continued part-time education up to 18. It is obvious, therefore, that since part of the ideal is to find proper education for each individual child, there must be a great variety in the courses of the secondary education which are provided in the schools.

These courses are expected to fall into three broad types with a great deal of variations in them. The first type will be the old academic curriculum known as the 'grammar school.' It will include the native language, history and geography, ancient and modern languages, history and science and will extend up to the age of 18 and lead on to the universities. The second will be technical and will be divided into various forms of engineering and technical skill, the whole being welded into a new form of secondary education built round the theory and practice of technics. The third item is quite modern, which is not totally scientific but merely means that there must be many new types of education which are not primarily bookish, which will be based upon seeing and doing and on making things and which may be built round music and art or some particular crafts or drafts or a little industry or agriculture. There will be all sorts of permutations and combinations of these.

The practical question then arises as to how you are to assign the boy or the girl, what is the right course for him or for her. In the first place, it is proposed that the teachers in all the schools shall keep careful records of the work done and the progress made by each pupil and an estimate of the kind of ability which they display. This will afford a certain amount of evidence at the age of 11, but as this is an early date in human life, it is proposed that all forms of secondary education will for the first two years run upon a pretty common curriculum and that in every school there will be one master or mistress who will be in charge of this stage, mainly 11 to 13, and who will be skilled in estimating the fitness of pupils for different courses. It will therefore be possible to transfer children at any time up to the age of 13. After this in most schools the course of work will not lead to any examination, for when the child reaches the age of 15 or 16 there will be the same judgment by the record put up during

the course and the estimate made by school teachers of the pupil's capacity. It is thought by many in Great Britain that the proper use for examinations is for admission to the university at the age af 18. It is strongly held that students should not enter the university before 18, but that they should be expected by that age to reach a higher standard than that which they at present reach. Much anxiety is felt in Great Britain that earlier entrance to the university may lower the standard and graduates turned out will be unable to get employment and suffer a corresponding feeling of frustration.

Nevertheless it is felt that the need for skilled men and women, who have enjoyed a thorough secondary education and taken a university course, will be almost infinite in the planned society of the future. In every direction there will be needed knowledge and skill and these qualities can only come from men and women produced by the universities and the technical colleges and institutions. It is held that the State must be prepared to spend money not only on universities but on all sources which feed the universities, in particular on a good system of secondary schools. Democracy cannot last long without education because without education democracy will not work. An uneducated society, it is thought in Europe, will be bound to lose its freedom in the course of being planned. Moreover, education is a matter not only of intellectual, but of moral standards, which will be badly needed and in the new order it will be necessary from the start to be prepared to spend and spend freely on education."

Sir Walter Moberley

"The Universities' Grants Committee of which I am the present Chairman is a device for reconciling the provision of substantial financial aid from the State to the Universities with the preservation of the Universities' autonomy. This is achieved in three ways:—

1. Status of the Committee

The Committee is entirely independent of the Ministry of Education which has no control over the universities. The Committee advises the Treasury and reports directly to it and the Treasury is a ministry which has no illusions that it knows anything about educational questions. It regards the Committee as its educational adviser.

2. Personnel of the Committee

The Committee consists almost exclusively of persons of academic distinction. The members thus are known to share the sense of values of university teachers in general. When the Committee was first appointed immediately after the last war, typical members were Sir J. J. Thomson, Master of Trinity, Cambridge, the famous physicist, Sir William Osler, the physician, Sir Frederick Kenyon, the Director of the British Museum. When such men visit the universities and make suggestions to departments in fields in which they are acknowledged experts, such suggestions are received with respect. That respect is due not primarily to the Committee's possession of power of the purse, but to the material and scientific authority of the individual members.

3. The Committee's Procedure

The British Budget is an annual budget and, therefore, there can be no strictly legal guarantee of any grant for more than a year. There has been from the first a gentleman's agreement between the Treasury, the Committee and the universities that grants should normally be stipulated for a period of five years. The object of this is to enable the universities to plan ahead

with some security. Their confidence has not been misplaced as is shown by the fact that even in the great slump of 1931, when government expenditure was being reduced right and left, no reduction was made in the university grants which had been raised to a new level only one year earlier.

On this basis the Committee has proceeded in the following way. At the beginning of the last year but one, of a five year period, it invites statements from all the universities concerning the progress made since the Committee's last visit and the main needs of the universities for the immediate future. Having received these statements the Committee visits each university spending a day or two at each. We are shown any buildings which may be recently erected and also any parts of the university which may be in urgent need of reconstruction or extension together with the sites proposed. We have interviews with the representatives of each section of the university, senior staff, junior staff, students and finally the Governing Body. At this last interview we ask questions arising out of the university's statements to us and very often arising out of the interviews we have just had. We may say 'your Junior Staff seem dissatisfied with the present rates of salaries, or your students appear not to be very happy about the arrangements for the refectory, or playing fields. What about this ?' And we then hear in informal discussion what the view of the Governing Body may be.

When these interviews are completed we make a confidential report to the Treasury not about each university, but about the total appropriation for university purposes which should be made for the next five years. When the officials of the Treasury have had time to consider this they will probably have some informal discussions with the Chairman and Secretary of the Committee. It does not follow as a matter of course that the Treasury will give all that the Committee has recommended, but so far cutting down has been small in proportion. When the Committee began its work the total grant was about 1 million pounds a year. During the years between the wars that has been gradually increased by quinquennial amounts on the average of one-fourth of a million to a sum of £2,100,000. Once the Chancellor of Exchequer has decided what sum he will propose to the Parliament in his estimates, the issue is settled for all practical purposes. There has never yet been any debate in Parliament about the University appropriation.

When we know what is the total sum at our disposal which is in the spring of the last year of the period, we invite from the universities more detailed statements. We ask for:

(*a*) Estimates of income and expenditure for the current session;

(*b*) Similar estimates for the following session on the basis of existing commitments;

(*c*) A statement of the main purposes in order of urgency for which the University requires an additional fund. When we have received this statement we ask two or three representatives of each University to come and see us in London; and in a series of informal interviews we cross question them about the statements they have submitted. After this we arrive at our recommendations to the Treasury for distribution of the money among the various universities. In practice no grant has ever been reduced and it is the distribution of the new money which is really under consideration. In arriving at these decisions we keep the following questions in mind—how considerable is the University's need, *e.g.* Oxford and Cambridge receive a smaller proportionate grant than most other Universities because they are already much wealthier; how great is the University's merit may be reckoned in more ways than one—there is academic merit, *e.g.*, quality of the work which the University is doing: there is also financial merit, *e.g.*, the wisdom of the University's own financial policy and its success in eliciting local support. Other things being equal, a

large University will naturally receive a larger grant than the smaller one, but we have always declined to accept any cut and dried criterion of regulating our grant by the principle of standards.

Finally, about the end of July, in the expiry of a quinquennium each University is informed what its grant will be for the next five years. The grant is a block grant and no conditions are attached to it. The responsibility for spending it is the University's. Where the University is federal as in London, the University allots grant to its constituent colleges, but, of course, the preceding discussions have given the University a fair idea of the views of the Grants Committee and in practice the University is likely to treat these views with respect. This is partly because it will remember that there are other transactions to come and partly because it genuinely values the opinion of the Committee.

So far I have spoken about the cost, but this war is likely to mark as revolutionary a forward advance as occurred in the last war. Last year we invited all the universities to submit to us their plans for future development together with such financial estimates as might be possible. Subsequently we discussed these plans with the representatives of each university and we then discussed each one among ourselves. This was with a view not to arrive at a final decision as to how much each university should ultimately receive, but to help us to advise the Treasury as to the extent of the total increase in the University Appropriation. As a result we made improved recommendations to the Government. These included a very large increase not merely in the total amount, but in its appropriation to the income of the universities. Hitherto these have been on the average about one-third, the remainders being found in approximately equal proportion by fees and endowments plus local authority grants plus fees for services rendered and other miscellaneous income. In future the proportion is likely to be about 50 per cent., and this entails that the proportion of new money to be found from the Treasury will be much more than 50 per cent. We have also recommended that as a new principle the Treasury should accept the responsibility of finding a substantial share of the money required to satisfy the enormous capital needs of the universities. I have reason to suppose that the Treasury has accepted our recommendations.

I should like to add that though our primary business is financial the Committee has gradually acquired a considerable authority even in educational matters, though such authority is of a moral and scientific rather than of a governmental character. The success of its work depends entirely upon the confidence which the universities feel in the Committee and the Committee feels in the universities. Such confidence is fostered by fairly continuous informal intercourse. The Vice-Chancellor will seldom come to London without coming to see the Chairman and Secretary of the Committee. I know this not only as an official of the Committee, but as an ex-Vice-Chancellor. On such visits there will be perfectly frank, friendly and unrestrained discussion about any problems which may be concerning the Vice-Chancellor and his university. In this way and through our occasional visits to the universities as well through the quinquennial report which is published at the end of each period the committee has some influence on the university policy. This is derived not from the wisdom of its members, however great that might be, but from the fact that the Committee acts as a stimulus to the universities to think out questions of principles and particularly to co-operate in a common university policy in the country. Not only does it stimulate this, but it acts as a clearing house where the results of such thought are brought together and are made available for all."

Round the World

The Protest of Yakoub Kadri *—

At the end of the Great War of 1914-1918, when Turkey lay prostrate at the feet of her victors, her body crushed and her spirit broken, the patriotic fervour of the Turkish statesman, Yakoub Kadri, shone as a beacon light, illuminating the gloom of bondage. The name of this co-adjutor of Atatürk and fighter for Turkey's freedom should be held in honour by all Asiatics and should be better remembered in these perverse times when we are suffering from the ignominy of being dubbed and treated as inferior races.

Yakoub Kadri was a high functionary of the Ottoman Government. He was Director-General of the Ottoman Public Debt Office. He was, thus, a man who haunted the ante-chambers of the ministries in Constantinople; but unlike most other high officials he was not one of the '*Evvet-Effendiler*' ('Yes Men'). The fact that he was '*persona grata*' at Court did not shake his patriotic convictions. Aghast at the decadence and degeneracy of his country and shocked by the unspeakable shame of the Allied Occupation of Constantinople, Yakoub Kadri decided to throw the full weight of his literary genius and of his high office on the side of Atatürk and the Nationalists.

The collapse of the Central Powers and Turkey at the end of the last war led to a feverish attempt at imperialist expansion (at the expense of the Ottoman Empire) on the part of the Allies. Gt. Britain and France were determined to increase the number of their colonies in Asia by deliberately dismembering the Ottoman Empire. Both Asia Minor and European Turkey were under the occupation of the British, the French, the Italians and the Greeks. The greatest indignities were heaped upon Turkey with impunity and with a shameless disregard for historical facts; The Treaty of Versailles, in fact, like all the treaties which followed it, claimed that all the defeated nations should declare themselves responsible for the War. After the War, all the victors were agreed in attributing the greatest crimes to Turkey. Agreements for appropriating all Turkish resources already existed between the belligerent states of Europe. Gt. Britain was to have Mesopotamia and Palestine under a mandate; France was to have Syria and Cilicia and Italy was to act in the Vilayet of Smyrna. Such were the spheres of influence. The Turkish territory in Europe was ceded to Greece even when Turks formed the great majority of the population. Worst of all, Constantinople the Beautiful—the Constantinople of the Byzantines and the Constantinople of the Ottoman Emperors, was in travail.

Yakoub Kadri suffered like the rest of his fellow-countrymen. Embittered by the sufferings of his country he wrote a most embittered, tragic satire—a novel, to which he gave the name '*Sodom ve Gamore*' (Sodom and Gomorrah). The book is a revelation. The wickedness of the Allied Occupation and the hollowness of democratic pretentions are mercilessly exposed. '*Sodom ve Gamore*' is the protest of Yakoub Kadri, nay more, the protest of Asia against the pseudo-infallible claims of Europe. In that powerful book he castigates the denationalised Turks of the suburbs of Pera and Galata, who prefer the blandishments and the cheap honours of the foreign conquerors to a life of struggle in Anatolia where Turkey was being resurrected by Atatürk. In other countries of Asia there are people with a 'slave-mentality,'—officials and functionaries who prefer the sweets of office to the ardours of an honest existence. These people perpetuate the slavery of their country to satisfy their own ambitions and aim at nothing higher than to bask in the sunshine of their masters' favour. In Turkey, too, the worst people were the denationalised Turks, the hangers-on of a strange Europeanised group, completely parochial in their outlook and living the life of petty gossip and of petty triumphs.

The 'denationalised' upper classes lived in the luxurious suburbs of Pera and Taxim, Büyükdere and Therapia. They were anything but Turks in their feelings. They consorted freely with the very foreigners who treated all Turks as 'niggers' and with contumely. The young officers of the "Allied Occupation" were welcome at all the tea-parties of the fashionable suburbs. Ladies of good families were not averse from selling their daughters to the foreigners. Atatürk himself reviewed the situation thus :—"The Padishah—Caliph has but one anxiety—to save his own life and ensure security for himself; the Government is similarly pre-occupied, the nation is unaware that it has no leader; it lives in darkness and uncertainty, faced with a gloomy future. The hearts of our people bleed when they contemplate the threatened dismemberment of the Fatherland. Standing on the brink of the abyss, which is yawning before their very eyes, they are racking their brains to discover a way out, a means of escape from the danger....."

'*Sodom ve Gamore*' contains vignettes of officers of the Allied Occupation and their idiosyncracies. The Allied officers spent most of their time in fashionable circumstances and their light and pleasant duties, which consisted of hectoring, bullying and oppressing the indigenous population, were enlivened by rounds of roulette and baccarat in the Greek *tavernas* of Constantinople and by copious draughts of Chablis and Chateau-Margot. Yakoub Kadri has drawn the inimitable picture of the British Intelligence Officer—Captain Gerald Jackson Read, who, although he lacked brains, possessed superb contempt for the inferior races. The Turks in their cafes and in the streets and in the tram-cars, which ran from Galata to the Bayezid Maidan, were always liable to be insulted by being pushed off pavements and thrown down from tram-cars by arrogant military officers.

* This article was written by the writer of these pages for the 'Nationalist' (Calcutta) and published in the 19th February, 1945 issue of that journal. It has been reproduced here with the permission of its editor. S. K. C.

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Therefore, the cry is heard throughout '*Sodom ve Gamore*'—'*Nereye Yeni Turan*' (where is the New Turkey?) The triumphs of Atatürk and his armies in Anatolia, the victories of Tunlu Punar and Ushak gave the correct answer to the arrogance of the conquerors. The protest of Yakoub Kadri is symbolised in the last chapter of his novel—in the triumphal home-coming of Atatürk and the freedom of a New Turkey; the passage runs thus :—"Crowds lined the streets, even the Suburban, the Denationalised, the Francophiles and Angloph'les peeped timidly from the windows. The Mob and the Pasha—both realised that a great event had befallen their country. perhaps the greatest in its history. The days of pain had ended. The days of happiness had not yet begun They would begin on the morrow. Only an uncertain delirious joy was present now. It enveloped the crowds in Ayaz Pasha, in Sultan Hamam, in Bayezid Maidan, in Pera Bazar, in Galata, in Kadi-Koy, in Top-Kapou, in Büyükdere, in Beshiktash, in Therapia, even in far Scutari and Haydar-Pasha and in all the streets of Stamboul and its suburbs. The Government offices of the capital, the merchant offices in Beyoglu and the shutters of the kiosks at Shishli remained closed. The inhabitants of these quarters had shamelessly failed their country and were afraid. The crowd watched deliriously, the soldiers of the victorious army were marching through. Weary, dirty, mud spattered, barefooted soldiers; they marched warily and mechanically. Were these really the victorious soldiers of Ushak and Tunlu-Punar, of Afion Kara-Hissar? Behind these ragged troops, these poor heroes. came a mud-spattered staff car. In it sat the man, the General of all these forces. He looked old and tired. The saturnine countenance, the embittered mouth, the stern eyes could only belong to one man. The crowds ceased cheering as they looked at this man in wonder. It was the Gazi-Mustafa Kemal."

The Protest of Yakoub Kadri Bey had borne fruit.

Attempts at Vivisection—

Arab Nationalism is unified and indivisible. Arab Moslems and Arab Christians are united in the passionate defence of their common patrimony. In these columns we have always emphasised the accord which has existed between the Arab Moslems and the Arab Christians. In fact. to those of us who have been travellers in the Near and Middle East this is a mere platitude. Travellers like P. Rondot of the French Institute of Damascus—who wrote about the friendly feelings which exist between the Moslem Kurds and the Christian Assyrians of Syria *—are simply re-iterating an established fact. What is true of minorities like the Kurds and the Assyrians is even more true of the major sections of Moslems and Christians. Racially and culturally Arab Christians and Arab Moslems are the same; only in their religions are they different. It is a fallacy of the ignorant that the Arab Christians are not patriotic. The earliest founders of Arab Nationalism a century ago were two Christians : Butrus Bustani and Shaikh Ibrahim al Yazeji—both citizens of Beyrouth, which is the birth place of Arab Nationalism. In our own times we have the Christian George Antonius Bey, author of the book '*the Arab Awakening*' and Secretary-General to the Arab National Movement. To-day in Arab countries there is an united front against the Jews and this manifest fact should be noted by those Powers who are interested in Arab affairs.

Therefore, the formation of a Jewish State out of the Lebanon is extremely ill-advised in the present temper of the Arab People. It really means that the British and American Imperialists want to create a rift in Arab Nationalism. Throughout the 19th Century, the European consulates in the Levant have tried to set Christians against Moslems and now the British and the Americans by this unnatural suggestion of creating a Christian-Jewish State of the Lebanon really desire to wean the Arab-Christians away from their allegiance to the Arab Nationalist Cause and to divide them from their Moslem brethren. Lebanon, the *foyer* of Arab Nationalism, is as much an integral part of the Arab World as its neighbour Syria and any attempt to foist the Jews on the Arab Christians of the Lebanon will surely meet with disaster.

Crimean Diplomacy—

The Peninsula of the Crimea has had an unenviable reputation in History. In Antiquity and in the Middle Ages it has been the abode of pirates. Especially in the Middle Ages the Genoese and the Venetians, who had the monopoly of the Black Sea Trade, indulged surreptitiously in acts of piracy and made the Crimea their stronghold and their nest. Later, the Turkish Khans of the Crimea introduced some kind of ordered administration in the Peninsula but the pages of their History too, if we have to believe their annalist Von Hammer-Purgstall, is full of bloodshed. Then, the Crimea was also the scene of the Crimean War.

At Yalta in the Crimea, in the Palace of Livadia, the Conference of the 'Big Three' met and discussed and disposed of Europe. Stalin's wishes regarding Poland were satisfied. The Conference smacked throughout of an atmosphere of secret diplomacy. It seems that the period of secret diplomacy and of secret treaties, which characterised the turn of the century, has returned to us again with vengeance. Too many things are enshrouded in mystery. What arrangements were made with regard to Turkey? Russia has always liked to look at the Black Sea, the Bosphorus, the Marmara and the Dardanelles as her spheres of influence. Repercussions are being felt already. The Turkish National Assembly has unanimously approved of a declaration of war against the Axis and that is only natural as in accordance with the decisions taken at the Crimean Conference only those nations, who will have declared war against the Axis by March 1, 1945, will be regarded as associates by the side of the United Nations.

* See 'Round the World' October, 1944 issue.

Dr. S. P. Mookerjee's Speech at the Royal Asiatic Society of Bengal—

Dr. Syamaprasad Mookerjee's Presidential Address at the Annual Meeting of the Royal Asiatic Society of Bengal was both sane and striking. It was not marked by that lack of realism or absence of a sense of wider issues which is the usual vice of presidential addresses at academic gatherings. The Speech was realistic and there was a vein of idealism running through it; above all, it was intensely nationalistic and patriotic.

We have printed the speech in full in the present issue of this journal. Dr. Mookerjee dealt with the different aspects of India's ancient heritage and with the neglect of proper archaeological work in the past, especially by British officials who did not care about Indian Culture and were shockingly ignorant of it. In the 19th century many acts of vandalism were perpetrated by ignorant administrators—even by Governor-Generals. Dr. Mookerjee emphasised the need for a proper cultural reconstruction in India. To quote his own words: "Science is essentially international and does not represent the true ideals and aspirations of any particular nation. Only in the field of its application it is conditioned by national exigencies. If such exigencies are disregarded, if the national needs and requirements are ignored, if the local conditions and capacity for adaptation are overlooked, the application of science produces results that are not beneficial to the nation. The ideals and aspirations of a nation are best represented by its culture. It cannot be denied that in India too, inspite of the variety in languages, religions and physical types, there is a basic national culture."

In the last portion of his speech, Dr. Mookerjee stressed the need for a cultural co-operation between the Occident and the Orient—"In the Renaissance of the Middle Ages it was the East that gave to the West. In the modern renaissance of Asia it was the West that gave to the East. But now each has something to give to the other and from this mutual need and richness there will spring, if the times are free, life for mankind richer and better than anything we have yet known." Dr. Mookerjee rightly asserted, however, that cultural co-operation could only be between equals and not on any other basis.

S. K. C.

Reviews and Notices of Books

Modern Islam in India : A Social Analysis—by Wilfred Cantwell Smith, Lecturer in Islamic History, Forman Christian College, Lahore, Extension Work Associate, Henry Martyn School of Islamic Studies, Aligarh. Published by Minerva Book Shop, Anarkali, Lahore. Pp. 399. Price Rs. 10/.

The first part of this outstanding book deals with intellectuals and the movement of ideas and the second with their expression through various political organisations and religious or semi-religious movements.

The first of the four chapters of the first part describes the efforts of the Muslim community under the leadership of Sir Sayyid Ahmed Khan to assimilate British culture under, more or less, the instinct of self-preservation, and the second, its natural reaction, revivalism of the Islamic culture of the past with Amir Ali as its protagonist. The third and fourth chapters discuss two aspects, progressive and reactionary, of recent trends in respect of the culture of the future.

The first part may be said to form the background, without which the views expressed in the second part will not find acceptance in all quarters.

The essay on communalism with which the second part opens offers a brilliant analysis of the problem and contains many ideas not familiar except to those who have made a close study of the subject and thought very deeply over it. The second chapter dealing with the Khilafat and related movements is interesting as a succint account which leaves nothing important unsaid. The chapter dealing with the various nationalist Islamic groups, which have placed Indian above group interests, is marked by an appreciative spirit tempered by strict impartiality. The same detachment is also noticeable in the description of the Khaksar Movement, while the type of Islamic nationalism, which is to-day finding expression in the Muslim League, is no less remarkable for clear thinking and a just estimate of the part it is playing in Indian politics.

A reading, however cursory, of the book is enough to show how well-equipped the author is for the task he has undertaken, both by reason of his abilities and his assiduous study of the large mass of materials he has collected, abundant proof of which is found in the numerous references and notes as well as in the bibliography covering 22 pages. Even those who entertain views diverging from those put forward by the author will find it difficult to refute him because everything he has said is based on irrefutable facts and because he is so cruelly logical.

We strongly recommend the perusal of this book to every Indian desirous of familiarising himself with the causes, the history and the solution of the communal problem and would like to approach it in a strictly scientific and detached spirit.

Some Eminent Behar Contemporaries—by Lt-Col. Dr. Sachchidananda Sinha, D.Litt., M. L A., Barrister-at-Law. Vice-Chancellor, Patna University, Editor, *The Hindusthan Review*. With a foreword by Dr. Amarnath Jha. Published by Himalaya Publications, Patna. Pp. 218.

Dr. Sinha presents a galaxy of striking portraits of twenty-three of his Beharee contemporaries and in almost every case he has something new to say about them, utilising for the purpose the knowledge gained through his personal and intimate contacts with them. Among the personages described are some who though not born in Dr. Sinha's native province had either passed the major part of their active life in it or had identified themselves so thoroughly with it as to be regarded as in no way inferior to the born Beharee in regard to their love for the province. He passes from very big landlords such as the Maharajah of Darbhanga through members of the more or less comfortable middle classes down to the poorest of the poor who have risen in life economically or made their mark in the public life of Behar. It is with some difficulty that the temptation to refer to some of them is overcome, as they constitute perfect specimens of the biographer's art.

But the reader will probably agree with the reviewer in thinking that to the non-Beharee, the most interesting section of the book is the long introduction, the history of the creation of a separate province of Bihar and the very good reasons which prompted Dr. Sinha to take the leadership in the agitation for it and, last but not least, the light thrown on the working of dyarchy so amply and ably dealt with in the Appendix.

The addition of an index has increased the usefulness of the book for purposes of reference.

Indian Economy During the War—Second (Revised) Edition by L. C. Jain, M.A., LL.B., Ph.D., D.Sc. Econ. (London), University Professor of Economics, the Punjab. Published by the Civil and Military Gazette, Ltd., Lahore. Pp. 140. Price Rs. 3-4.

The six chapters of which the book is composed contain the substance of an equal number of lectures on Indian Economy during the war, delivered by the author in 1942 and 1943 in the Patna University. These were recast and published in book form in March, 1944, and after the first edition was exhausted, revised and published in June, 1944. The first five chapters deal with the effects of the present war on agriculture, industries, trade, the money market and our finance while the last summarises the author's findings with some very acute and outspoken comments on our economic situation as the author interprets it. The suggestions he offers in this chapter, brief as they are, in regard to the principles of planning are worth detailed discussion, while his comments on the lowering of moral standards, which he shows is not confined to India only, need our most serious consideration. The bibliography at the end of the book is not only valuable as a guide to those who would like to carry on further studies in the directions indicated in the body of the book, but it also shows the wide range of authorities consulted.

The exposition of these subjects, some of which are technical in nature, is so clear that even the man who has received no academic training in economics can easily follow what is said; and what is said is said in so attractive a manner that our interest is maintained unimpaired from the beginning to the end of the book. Within less than 150 pages, the author has placed before his readers a large mass of information derived from authoritative sources including official publications and these have been handled with remarkable ability to prove the views advanced. Apparently dry and uninteresting facts assume a new significance under his magic touch.

Dr. Jain deserves the gratitude of all for the clear and forceful way in which he has made the economic problems discussed easily intelligible to the man in the street while at the same time suggesting certain fruitful lines of study to those interested in the future economic development of India.

Political Parties with Special Reference to India—by Rajyaseva Pravina C. V. Chandrasekharan, M. A. (Oxon.), D. Litt. Hon., Pro-Vice-Chancellor, University of Travancore. Rochouse & Sons., Ltd., Publishers, Madras. Pp. 108.

These are a series of two lectures delivered under the auspices of the University of Madras in July, 1943, in connection with the endowment created for the purpose in honour of South India's oldest statesman, the Rt. Hon. V. S. Srinivasa Sastri. The author has not only shown the depth of his learning so far as knowledge of politics is concerned but he has said certain very pertinent things where he has dealt with Indian political parties. Laying his intimate knowledge of current politics under contribution, he has fearlessly pointed out the weaknesses of the different Indian political parties, incidentally explaining what may be called the inner contradictions of the Congress. He has also done it the very great service of rebutting the charge of Fascism brought against the Congress by its critics, Indian and non-Indian, proving by irrefutable facts that the Conservative Party of England has been systematically following the same policy without being charged with this fault.

The solution of communalism suggested in the second lecture is one worth careful consideration while his pungent criticisms of the two principal communal organisations, the Hindu Mahasabha and the Muslim League, are not only correct but also provocative of thought.

Planning for India—by Bimal C. Ghosh, B.Sc. (Econ.) (Lond.). Published by the Indian Branch of the Oxford University Press.

The author, who, one infers, is a believer in Socialism admits at the outset of his book that a limited amount of improvement is possible under Capitalism, but he asks the very pertinent question for whose benefit the people at large should tighten their belts as envisaged by those responsible for what is now called the Bombay Plan. Mr. Ghosh draws attention to the high lights of the plan pointing out some of its most prominent shortcomings, two of which are the defects inherent in a capitalistic system of production and in the private ownership of land. His brilliant analysis of the sources of the finances as interpreted by Mr. Birla is a noteworthy contribution to the discussions which center round the Bombay Plan.

Mr. Ghosh's suggestion is that an organisation of experts similar to the Soviet Gosplan should be set up to work out an economic plan for the whole of India and that politicians should have their say only before the final adoption of such a plan.

A great deal has been said within a comparatively short compass in this book, the problem has been treated in a truly detached way and the exposition is lucidity itself.

30 Months in Russia—by D. C. Tendulkar. Published by the Karnatak Publishing House, Chira Bazar, Bombay 2. Pp. 96. Price Re 1-4.

Dedicated to Pundit Jawaharlal Nehru and, with seven halftone blocks prepared from photographs taken by the author and a map of the U. S. S. R. showing where it meets China and India, this book which has studiously avoided all discussions bearing on Soviet politics is a very interesting contribution to the Indian literature on the subject.

At the outset we are told the circumstances under which Mr. Tendulkar visited the U. S. S. R. in 1934, where he supported himself with his photographic and literary work and how he came into intimate contact with its various activities, paying visits to different areas though the major part of his time was spent at Moscow. He thus enjoyed the opportunity to see the execution of the Second Five-Year Plan at close quarters. The author has given very vivid descriptions of what he actually saw of the various aspects of daily life in the U. S. S. R. and has shown great ability in concentrating on those among them which he was aware would interest his countrymen.

Beginning with the railway journey to Moscow from the border station on the Russian-Polish frontier, he has described the large part women play in the commercial and industrial life of Russia, the friendliness of the people and their utter freedom from colour prejudice. We next have a magnificent description of Moscow with an account of its daily life, its art treasures, its educational and cultural institutions. Then come chapters descriptive of the Soviet arrangements for taking care of, educating and training children, of the position assigned to women regarded as man's comrade, a brief and interesting account of Tsarist Russia and the improvements introduced by the Communists. This naturally leads to a discussion of the Five-Year Plans and the changes for the better following from their successful execution, rendered possible mainly because they were not imposed from without, but because in the language of Mr. Tendulkar "millions make the plan." The transition from industrial to agricultural improvements by the popularisation of machinery, by state and collective farms is natural and this the twelfth chapter of the book has many things to teach India, the land of small holdings and toiling peasantry. An interesting chapter is devoted to an account of the satisfactory way in which the minority problem of the U. S. S. R. with its nearly two hundred peoples has been solved. Last of all comes a description of the Red Army, its recruitment and training and the way in which it has been impregnated with a spirit of self-sacrifice and patriotism, which explain the stand it put up before the Germans when Russia was wantonly attacked by the Nazis as well as its success when it took the offensive.

Mr. Tendulkar deserves great praise for this very interesting book. The only criticism that can be offered is that by omitting all reference to the political attitudes and activities of the U. S. S. R. he has not given a complete picture of Soviet Russia.

H. C. MOOKERJEE

Independent India and a New World Order—by Y. G. Krishnamurti.

This book examines the soundness of Gandhi's philosophical, economic and moral system, his method of realising the dream of his life, an Independent India, on the principles of Love and Ahimsa and his ardent desire of influencing the world civilisation by stimulating the civilisation of India towards the realisation of truth and the fine dynamism of love. He sets forth in detail Gandhism, in its all-comprehensiveness as the principle of life and society and exhibits its soundness against the modern setting of Fascism, Communism, Imperialism and the so-called Democracy. The author thinks that all these forms of polity have been tried and have nothing in them which can envisage the true basis of life in the widest commonalty of spirit. He throws suggestions of some schemes towards the foundation of world understanding and new world-order, such as the world-university. "It will not teach a hybrid internationalism, but an ordered nationalism, seeking to establish the place of individual natural cultures within a general pattern. The University should teach the lesson of history, that wars will survive so long as national interests override the common good." A new moral order on a world scale is an imperative necessity but that is not possible unless a non-violent life based on perfect chastity, dignified poverty, truth and fearlessness is embraced. Any scheme for the peace of the world—a kind of citizenship is not feasible unless our feeling is educated by love and actuated by the spirit of cosmic service. The author believes that Gandhiji's scheme of life serves the conditions for the peaceful development of world life. The new order should be essentially a moral order, which will give a new social and economic ideal based more upon the consideration of human integration and the distribution of the means of equal happiness, education, comfort to all. The guardians of the moral order should be endowed with the philosopher's comprehensive vision, the artist's creative imagination extended to all the fields of expression. The author says "it is a matter for education, backed by ethical politics, to strive for mutual toleration. If certain prejudices are overcome individuals can achieve a working harmony."

But he thinks that "moral re-armament will be possible only if an International Peace Brigade takes the place of an International Police." He also advances a scheme for the structure of a co-operation world commonwealth, a supernatural union, which is instructive.

This, indeed, is all right, but it requires a change of heart, both thinking and action inspired by a cosmic imagination to get it realised. Even in this War the heart of the powers seems not to have changed, and the struggle for Indian Independence on non-violence and love is still not an

accomplished fact. This only exhibits that the human heart as yet does beat in cosmic feelings; the concentration to racial self is still vigorously active. Gandhi's prophetic vision may move the wheel of life all over the world if the constructive statesman can see the beauty of a life in love and its inspiring exhaltation which redeems from the cringing self.

The book is full of information, enriched by a large number of quotations from great authorities. One feels that the value and attraction of the book would have been much enhanced if the mass of matter were more organically connected and unimportant details eliminated. Gandhiji occupies a few pages in a large volume, though the book is based upon his thought and inspiration.

The Individual and the State—By Sampurnanand. Published by Kitab-Mahal, Allahabad Pp. 142.

Mr. Sampurnanand has in this book advanced views on the various theories of the state; towards the end he gives his own views. He has given analyses of the Platonic, the Hegelian the Marxist theory and also of the theories of St. Paul, Hitler and Bhisma. They certainly will be read with interest.

The chief question, he thinks, is : does the State exist for the Individual or the Individual for the State? This is an age-long problem taxing the intelligence of great philosophers and spiritual men to throw helpful light on it. Hegel says every man has sucked at the breast of the universal ethos. Marx chiefly follows Hegel, for in his Economic Conception of the State, he has made the State the chief centre of interest, though he is cut off from Hegel's Idealism. Plato " makes the individual the centre of the scheme; the State exists for his sake and has a value only in so far as it serves his real interest." The State is the organisation which should be instrumental to guide the Individual to attain the highest perfection in Wisdom. And the guides of such a State can only be philosophers. Then he shortly examines unfavourably the claims of the Totalitarian States of Italy and Germany, because he does not see any superior philosophy behind it and opines that Nazism and Fascism are offshoots of the last war and does not represent any substantial thinking behind them. The Vedantic Theory, which the author supports, view that the state or the community as a whole is reflection of the universal, being the collective whole in which the individual forms elements or parts.

The State organises the forces for the collective well-being, and distributes functions according to the capacites and merits of the types, emphasising the outlook that the chief effort of the State should be to help the Individual to realise his perfection in Wisdom that ultimately sees the identity of being in all. The author says " the measure then of the efficiency of state or any other institution and the only justification for its existence will be the degree to which it helps man in his quest and succeeds in removing obstacles from his path." This realisation will create free men full of love and sympathy, actuated by the transcendental wisdom moving the society by their example towards spiritual and cosmic ends, ultimately passing into the Calm.

One cannot but agree with the author that the State is no State which has not this end in view; the provision for natural comfort and security does not go a great way. The State must have higher ends in view, without which with mere order and prosperity as ideals, it has no serious meaning. In such a State everybody serves a useful function, but he is led by the urge of *dharma*, which sanctions evolution and the unfolding of his being making for, in its final expression, wisdom and liberation.

MAHENDRANATH SIRCAR

Ourselves

VISIT OF H. E. THE GOVERNOR TO THE ASUTOSH MUSEUM

H. E. The Governor of Bengal, Mr. R. G. Casey, accompanied by Captain J. Irwin, paid an informal visit to the Asutosh Museum of Indian Art, Calcutta Univer-ity, on Friday, the 2nd of February. He was shown round the Museum by Mr. D. P. Ghosh, the Curator. His Excellency evinced a great deal of interest in the various specimens of art and archaeology.

VISIT OF SIR CYRIL NORWOOD AND SIR WALTER MOBERLEY TO THE UNIVERSITY OF CALCUTTA

The eminent British educationists—Sir Cyril Norwood, President of St. John's College, Oxford and Sir Walter Moberley, ex-Vice Chancellor of Manchester University and President of the Universities Grants Committee in Great Britain, recently paid a visit to the University of Calcutta. On Wednesday, the 14th of February last, they were conducted round the various departments of the University College of Science. On Thursday, the 15th of February, they deliberated with members of the Syndicate and were guests at an 'AT HOME' given by the Vice-Chancellor and members of the Syndicate. Both Sir Cyril Norwood and Sir Walter Moberley addressed the gathering. Sir Cyril Norwood dealt chiefly with the Post-War developments in

Secondary Education in England. He emphasised that there must be many new types of education "which are not primarily bookish, which will be based upon seeing and doing and on making things and which may be built round music and art or some particular crafts or drafts or a little industry or agriculture." Sir Walter Moberley described the work of the Universities Grants Committee and dealt with the question of the Universities' autonomy.

We have reproduced their speeches in full in another section of this issue.

LILA LECTURESHIP

Sm. Anurupa Devi has been appointed Lila Lecturer and the subject of her lecture will be 'The Position of Women in Society and Literature.'

DIPLOMA COURSE IN JOURNALISM : SUB-COMMITTEE FORMED

A draft scheme for a course in Journalism at the University of Calcutta has been prepared and was discussed at a meeting convened by the Chairman of the Appointments Board of the University—Dr. B. C. Roy—on the 24th of February last.

A Sub-Committee was formed with the Hon'ble Mr. Justice C. C. Biswas, Mr. P. N. Banerjee, Mr. B. Sen-Gupta, Dr. Dhiren Sen, Mr. Mrinalkanti Bose, Mr. Suresh Majumdar and Mr. Hemendraprasad Ghosh, to prepare a syllabus.

CALCUTTA UNIVERSITY GEOGRAPHERS' ASSOCIATION

The inaugural meeting of the Calcutta University Geographers' Association was held on Friday, the 23rd of February. Dr. W. D. West, the geologist, who was the guest-in-chief, spoke about the relation beteen Geology and Geography. Dr. S. P. Chatterjee is the President of the Association.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

NOTICE

I.A. and I.Sc. Examinations, 1946

The following notes are published for general information with reference to this Office Notification No T. 675, dated the 16th September, 1943, regarding the list of text-books prescribed for the I.A. and I.Sc. Examinations, 1946 :—

I

Arabic (Second Language)

Under the heading Arabic—Poetry, for ' pages 1; 263-267, 312-327 (middle)' read ' Pages 241; 263-267; 312-327 (middle).'

II

Botany

The book, ' A Text Book of Practical Botany ' by Majumdar, Banerjee and Bancrjee has been omitted from the list of recommended books in Botany as the book is out of print.

III

Urdu (Second Language)

The pieces in Poetry are prescribed from ' Manazir-i-Qudrat, Vol. I,' by Illyas Barani, published by the Muslim University in 1934. The corresponding pieces from other editions also may be read.

Senate House,
The 25th January, 1945.

J. CHAKRAVORTI,
Registrar.

NOTICE

Applications are invited for Sir Taraknath Palit Research Scholarship to be awarded by this University in 1945.

The Scholarship is tenable abroad (outside India) under the terms and conditions laid down in Rules (*vide* Calendar, 1942), (pages 457-8) and is open to very distinguished graduates of the Calcutta University of either sex who must be unmarried and must have taken the Degree of M.Sc., or D.Sc., or have been awarded the Premchand Roychand Scholarship.

Intending candidates are to apply to the undersigned on or before the 5th March, 1945, in a prescribed form (available from the Office of the Registrar).

Senate House J. CHAKRAVORTI,
The 5th February, 1945. *Registrar*

NOTIFICATION No. C-5478-Affl.

It is notified for general information that under Section 22 read with sub-section (3) of section 21 of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the session 1944-45, the Cotton College, Gauhati, shall be affiliated to the Calcutta University in Bengali (Second Language) to the I.A. and also to the B.A. (Pass) Standard, with permission to present candidates for the I.A. and B.A. Examinations in that subject from 19 and not earlier.

Senate House, J. CHAKRAVORTI,
The 19th February, 1945. *Registrar.*

DATES OF EXAMINATIONS, Etc.

1. The next M.B. Examinations will be held from Monday, the 23rd April, 1945.

Applications and fees for admission to the examinations should reach the University not later than Thursday, the 29th March, 1945.

N.B.—Applications and fees must be submitted together. A delay fee of Rs. 5 will be charged for each application received after the last date.

Senate House, A. P. DASGUPTA,
The 20th February, 1945. *Controller of Examinations (Offg.)*

2. The M. D. Examination of the candidates eligible to sit for it will be held from Monday the 7th May, 1945.

3. The Examination for the Teachers' Training Certificate in Domestic Science will be held from Monday, the 9th July, 1945.

Applications and fees for admission to the examination should reach the office of the Controller of Examinations not later than Monday, the 4th June, 1945.

The Premchand Roychand Studentship in Science for the year 1943 has been awarded to the undermentioned candidates on the thesis noted against their names :—

(1) Mr. Pareschandra Bhattacharyya, M.Sc. ... "Theory of motion of charged particles in the Earth's magnetic field," and other papers.

(2) Mr. Kamalaksha Dasgupta, M.Sc. ... "The Soft X-Ray spectroscopy of some elements and compounds."

The Griffith Memorial Prize in Science for the year 1942 has been awarded to the undermentioned candidate on the thesis noted against his name :—

Sachchidananda Banerji, M.Sc. ... "Studies on the nutrition of college students in Calcutta."
Motto—"Nation Means Nutrition"

The undermentioned candidate is admitted to the degree of Doctor of Philosophy. The title of the thesis submitted by him and approved by the Board of Examiners is noted against his name :—

Mathuranath Goswami, M.A. ... "Central Banking and Monetary Control in India."

Senate House, A. P. DASGUPTA,
The 23rd February, 1945. *Controller of Examinations (Offg.)*

In addition to the candidates whose names were published in the Bengal Educational Gazette, August, 1944, as having passed the B.A. Examination held in March, 1944, the undermentioned candidate is also declared to have passed the B.A. Examination, 1944 :—

Pass Course
Parimalchandra Sarkar,
Non-collegiate student, Roll Mym. (J) N. 1

Senate House, A. P. DASGUPTA,
The 25th February, 1945. *Controller of Examinations (Offg.)*

VINCENT MASSEY SCHOLARSHIP

For 1945-1946
ANNOUNCEMENT

Applications are now invited for the Vincent Massey Scholarship for 1945-46.

1. *Nature of the Scholarship.*

This Scholarship has been made possible by the generosity of the Hon'ble Vincent Massey of Canada as a token of good-will towards India. The Scholarship is of the value of 2,000 dollars

nclusive of all expenses), and is tenable for one year at the University of Toronto for Post-Graduate York (ordinarily Master's degree). In addition to the value of the Scholarship the University of oronto has agreed to remit the regular tuition fees in the case of this Scholarship. This concession ill not apply to laboratory fees for sciences.

2. *The Award of Scholarship.*

The Scholarship is to be awarded by His Excellency the Viceroy on the recommendation of a nittee of Selection. The General Secretary of the Y.M.C.A. in India is the *ex-officio* Secretary s Committee. In view of passage difficulties the Trustees of the Vincent Massey Scholarship nittee have agreed that the Scholarship should be awarded annually as heretofore on the derstanding that the scholars selected proceed to Toronto for graduate study when it ispractica-le. The successful candidate will be expected to maintain touch with the field of intended ecialization, in case there should be any considerable delay before he can actually take up his olarship.

3. *Qualifications of the Applicants.*

The Applicants should be holders of a first class M.A., M.Sc. or an Honours Degree. Women candidates are not eligible for the Scholarship.

4. *Subjects available at the University of Toronto.*

Advanced courses of instruction and facilities for research are offered to Post-Graduate students he following subjects :—

tomy	Epidemiology & Biometrics	Pathology & Bacteriology
thropology	Fine Arts	Pharmacology
plied Mathematics	Food Chemistry	Philosophy
chaeology	Geography	Physics
stronomy	Geology and Paleontology	Physiology
Biochemistry	Germanic Languages and Literature	Physiological Hygiene
tany	History	Political Science and Economics
siness Administration	Household Science	Preventive Dentistry
emical Engineering & Applied Chemistry	Hygiene and Preventive Medicine	Psychiatry
mistry	Law	Psychology
nese Studies	Mathematics	Public Administration
il Engineering	Mineralogy	Romance Languages
ssics	Mechanical Engineering	Semitics
ucational Theory	Pathological Chemistry	Sociology
ctrical Engineering		Zoology
glish		

5. *When and to whom to apply.*

The applications for the Scholarship should reach the undersigned not later than the 15th rch, 1945, on the prescribed form in triplicate, which can be had for four annas from the under-gned. The copies of the testimonials must be submitted on papers specially provided with the pplications. Applications should be addressed to the undersigned by designation and not by ame.

6. *Calendar of the School of Graduate Studies.*

The Calendar of the School of Graduate Studies of the University of Toronto for the year 943-44 has been sent to the Registrars of all the Universities in India with the request that it may e made available to the public for consultation, through University libraries. A copy may also e consulted in the office of the undersigned.

D. F. McCLELLAND,
Hony. Secretary,
Vincent Massey Scholarship Selection Committee,
5, Russell Street, Calcutta.

January, 1945.

LADY TATA MEMORIAL TRUST

Scientific Research Scholarships, 1945-46

1. Applications are invited for eight Scientific Research Scholarships of the value of Rs. 150 month each for the year 1945-1946. Scholarships are tenable normally for a period of twelve nths commencing from 1st July, 1945, and are renewable at the discretion of the Trustees. All scholars who desire renewal should re-apply, after submitting a summary of the work done.

2. The Scholarships are open to men and women of Indian nationality who are Graduates Medicine or Science of a recognised University. They must undertake to work whole-time and ll be debarred from private practice.

3. The subjects selected for scientific investigation must have a bearing directly or indirectly the alleviation of human suffering from disease.

4. Applicants must be required to furnish the following information in their applications ng with certificates of physical fitness and character :—

(*a*) Full name
(*b*) Age—
(*c*) Sex—
(*d*) Permanent Address—

(*e*) Details of Academic Career—
(*f*) Particulars of previous research work—
(*g*) Particulars of the proposed research—
(*h*) Particulars of other emoluments, scholarships and pay or any other financi support from friends or relations they are or will be in receipt of during the period they are Schola and the amount if any.—

5. In stating the particulars of the proposed research under item (4) (*g*) applicants mu give (*a*) a short resumè on the subject of research indicating the present state of knowledge and details of the proposed research indicating (*i*) the methods intended to be employed, (*ii*) previc experience in the use of these methods and (*iii*) the experiments to be carried out.

6. Applications must be forwarded through the Director of a recognised Research Institu or Laboratory where the applicant proposes to work and must be accompanied by a letter from t Director or Head of the Department concerned stating that he has critically examined the deta of the proposed research, that he approves of the general plan and that he is willing, as far possible, to guide and direct the investigation and give laboratory facilities.

7. Applications, which must be typed, must give full particulars in the order indicated and must be addressed to the Secretary, The Lady Tata Memorial Trust, Bombay House, Street, Bombay Fort, so as to reach him not later than 15th March, 1945.

8. Applicants are warned that any canvassing, direct or indirect, of the Trustees or Mem of the Selection Committee, will entail disqualification.

9. The result of the selection will be announced on the 18th June, 1945, and the sel scholars will be required to report themselves for duty, to their respective Directors, on th July, 1945.

10. The selected scholars shall devote themselves to the work before them to the e satisfaction of the Trustees who reserve the right to withhold payment. They will be require submit periodical progress reports every six months to the Secretary of the Trust, through Director or Head of the Department concerned, together with the remarks of the research g on the work done. The Scholarships are liable to be terminated without any notice on receipt any unfavourable report from the Director or recognised Head of the Department under whom scholars may be working.

N.B.—Testimonials, reprints and other papers received with the applications, will, under circumstances, be returned. Applications from scholars who do not furnish full and deta information called for under Item No. 4, more particularly (*h*), will not be considered.

Bombay, 15th January, 1945.

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